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OLD SERIES  
VOLUME LIV

JACKSON, MISS., November 17, 1932

NEW SERIES  
VOLUME XXXIV. No. 46

# The Baptist Record

"THY KINGDOM COME"

GULFPORT CHURCH HOUSES

DR. B. LOCKE DAVIS  
Pastor, First Church, Gulfport

THE ILLINOIS CENTRAL RAILWAY HAS A ROUND TRIP RATE TO GULFPORT WHICH WILL PLEASE ALL THOSE WHO ARE PLANNING TO ATTEND THE BAPTIST STATE CONVENTION. YOU MAY BUY A ROUND TRIP TICKET ON ANY DAY YOU DESIRE TO GO, GOOD FOR EIGHTEEN DAYS, WITH STOPOVER PRIVILEGES. EVERY BODY OUGHT TO GO TO THE CONVENTION. EVERY BODY WILL WANT TO GO TO GULF-

PORT AND VISIT THE WHOLE MISSISSIPPI COAST. IT IS BEAUTIFUL AT ANYTIME OF THE YEAR AND IS SPECIALLY DELIGHTFUL NOW. THE HOTELS ARE MAKING SPECIAL RATES AND THE HOMES PROVIDE BED AND BREAKFAST FREE TO ALL MESSENGERS TO THE CONVENTION. THE RATE ON THE RAILROAD IS LESS THAN THREE CENTS A MILE. FOR EXAMPLE IT IS \$8.75 FROM JACKSON TO GULFPORT AND RETURN.

Three were baptized at Brookhaven Sunday, Nov. 6.

—BR—

Pastor C. F. Hinds of Tunica made an address before the Preachers' Conference at the recent Illinois State Convention.

—BR—

Rev. Clarence Palmer has been called for the sixth year to the church at Iuka for full-time. We are glad to hear that the "work is doing fine."

—BR—

One called the "Chief of Staff of the Bonus Expeditionary Forces" is appealing to the Legionaires to stay away from Washington so as not to embarrass Mr. Roosevelt.

—BR—

William Mack Lee, colored servant of General Robt. E. Lee, died last week in Norfolk, Va. With a small legacy left him by Gen. Lee, he prepared himself to preach and has been for fifty years a Baptist pastor.

—BR—

Every church should elect one messenger to the State Convention meeting at Gulfport Nov. 29 to Dec. 1. If your church has 151 members it is entitled to two messengers; if it has 251 members you may elect three messengers, and so on up.

—BR—

News dispatches from Italy report the wine-growers in that country greatly encouraged by the election in the United States and preparing to push their business over here. Also the Beverage Committee of the French Chamber of Deputies have asked their government to investigate the matter of marketing their wines and liquors here at an early date. Senators Harrison and Robinson have expressed themselves as favorable to repeal.

—BR—

A few days ago a country man came to town wearing clothes so full of patches that it would be difficult for you to put your hand on him without putting it on a patch. He brought a chicken under his arm and asked the merchant what he would give him for it. The merchant weighed it and told him it would bring nineteen cents in trade. When asked what he wished to buy with his nineteen cents the farmer replied, "Please give it to me in snuff." Yes, this happened in Mississippi, and we are supposed to be a civilized people.

—BR—

There are people in Mississippi of whom we have been told who haven't clothes which they can wear to church, but they stay at home and spit tobacco juice all over the hearth. Not only is it a sin for a man to deprive himself and family of food and clothing, or of religious privileges, that he may have tobacco, it would be a sin for me to use tobacco as long as there are people who have insufficient food or clothes, or are without the gospel.

—BR—

A brother in Missouri writes: Rev. Robert H. Russell, Th.D., pastor of the Trinity Baptist Church, Kansas City, Mo., and moderator of the Blue River Baptist Association, is a graduate of Mississippi College and of the Southern Baptist Theological Seminary. Dr. Russell is scholarly, spiritual, a good pastor and a splendid preacher. He could be induced to return to his native state, Mississippi. He is one of the godliest men and worthy of all confidence.

—BR—

Last week on a stormy, cold night some one called "Hello!" at the front. When I went to see about him, a young man asked the privilege of sleeping in the garage. I fixed him up a bed in the garage, and to assure me that he would not smoke while there, he handed me his tobacco and matches to keep for the night. Yes, he begged a place for a night's shelter from the rain, for he was out of work. But he somehow managed to get tobacco. No money for bread but still something to fatten the purses of the millionaire tobacco manufacturers.

We thank the brethren who have sent to us copies of the associational minutes.

—BR—

In a large city church five people said they had been attracted to the church by newspaper publicity, 150 by radio announcement and 250 had come because of personal invitation.

—BR—

Their master's voice? The Presbyterian says it is understood that the Laymen's Foreign Mission Inquiry is financed by John D. Rockefeller, Jr.

—BR—

A good many pastors have taken advantage of the offer to send The Baptist Record to ten new subscribers a month for \$1.00. We shall be glad for others to do this, paying monthly.

—BR—

G. Campbell Morgan goes back to Westminster Chapel, London, where he was pastor from 1904 to 1917. He has for some time been preaching to a Presbyterian Church in Philadelphia. Four of his sons are preaching in America.

—BR—

Dr. Louie D. Newton says there are only eight pastors in the Southern Baptist Convention who have served twenty-five years in a full-time church. One in Mississippi is Dr. L. G. Gates of Laurel who has been about thirty years with First Church.

—BR—

Jews, Catholics, Protestants and Unitarians will unite in a Thanksgiving service at the Auditorium in Memphis Tuesday night, Nov. 24. Dr. R. J. Bateman of the First Baptist Church will preside, according to a Memphis paper. This is a new role for Baptists.

—BR—

#### PROTEST AGAINST SENATOR HARRISON

—O—

The Mississippi Woman's Christian Temperance Union resents the statement of Senator Pat Harrison, issued from New Orleans on November 9th, wherein he says that Democrats are bound by campaign pledges to try to pass legislation in the December congress permitting the manufacture and sale of beer and also to try to pass through this congress an amendment repealing the Eighteenth Amendment.

They wish to remind Senator Harrison that this congress was elected before the writing of the plank into the Democratic party platform.

Senator Harrison knows that he and all our other representatives in both houses of congress were elected by a dry state and that they are bound by the will of a dry constituency. When he assumed responsibility as spokesman for Southern Democracy he was ignoring the multitude of Christian men and women who know that, "The modification or repeal of the Eighteenth Amendment would be crime's greatest triumph over decency, righteous and good government."

—BR—

The Home Coming Day at Mississippi College last Saturday was ideal as to weather. A good company of old friends came, and many fathers and mothers and friends of present students were on hand. It sounded like the "good old days" of oratory in the "upper chapel" when the students delivered "Fall Orations." The speeches were by Mr. Sam L. Jones of Indianola, and Mr. Reeves of Summit. And the debate which followed was a display of forensic fireworks. The music by the band under Prof. Mackie's direction and by the Glee Club under Prof. Slater's guidance were greatly enjoyed. The Alumni had a period of good fellowship just after dinner. The football game between Mississippi College and Louisiana Tech drew a great crowd. And the victory by the Mississippi team wound up the day in a good state of mind. Dinner was served everybody, and that too was all that could be desired.

—BR—

Christian Education deserves our unanimous support. Don't fail to do what you can.

Has your Treasurer sent in the offering for Christian Education? This should be done immediately.

#### THANKSGIVING AND THE ORPHANAGE

—O—

The committee in each church to be responsible for the Thanksgiving Campaign for the Orphanage is to be composed of the pastor, Sunday school superintendent, W. M. U. president, B. Y. P. U. director, orphanage representative, and church clerk.

Duties of the Committee.

The committee is asked to arouse interest in the campaign by distributing literature and giving out information regarding the work, to arrange for a special service and special announcements regarding the work, to collect the food supplies and goods, and to look after the collection. If every member of each Baptist Church in Mississippi would be given a chance to contribute, we believe our children would be properly cared for.

We ask our committee and our people to remember that we do not have salaried employees to go about collecting funds for our work as other institutions have. We depend on those who are interested in the orphanage work to look out for the interest of our children.

—BR—

#### SOME FACTS ABOUT THE ORPHANAGE

—O—

Regarding our orphanage and our orphanage work, we hope our people will keep in mind some important facts:

Our Home has provided a home and training for more children than any other in Mississippi, and is the oldest in our State.

Our children are the most deserving type—those who were born into regular family life, and that family and home is broken by death.

Our Home does take some children to be adopted out. But it also takes a great many children that cannot be adopted as they are of the ages above the usually adoption ages—above the ages of 6 or 8. Yet these children must be provided a Home.

Our Home is the only Baptist institution in Mississippi. There are other institutions doing good work with dependent and semi-dependent children. But none of them is doing a greater bit of work than is our Home. The training and teaching of the children aside from the regular public school education is strictly Baptist. Baptist people have the right to contribute their money to institutions as they see fit. But we believe that our own Baptist Orphanage is as deserving as any type of children's work in Mississippi.

Our Home is conducted as economically as possible, in fact it is the most economically operated institution we know anything about.

—BR—

#### SOME FINANCIAL FACTS

Recently the Trustees borrowed \$5,000 to pay necessary operating expenses for the months of September and October. Our budget was placed at \$27,000 by the last State Convention. We have lived within this budget. We want to call your attention to the fact that this budget is less than ten dollars per month per child, and we have lived within this amount. However, our receipts amounted to about \$20,000, which were approximately as follows: Cooperative Program \$4,500; Gas, \$4,500; special gifts, and money from boards of supervisors and United States government for children of ex-service men, the other \$11,000.00. Of course we have not continued the Hundred Dollar Club.

—BR—

Pastor A. D. Muse of Paul's Valley, Oklahoma, is arranging for a Millennial-Prophetic Bible Conference, Nov. 27-Dec. 2. Speakers are J. C. Sizemore, Rowe C. Holcomb, H. V. Davis, J. B. Rounds, Rupert Naney, E. F. Hallock and the pastor. They had a large company last year, and are looking for more this year. Brother Muse's recent book, "When God Comes to Earth," has had a wide circulation. Paul L. Mishkoff, president of the Bulgarian Baptist Union is anxious to translate it and publish it among his people and is asking financial aid to do so.

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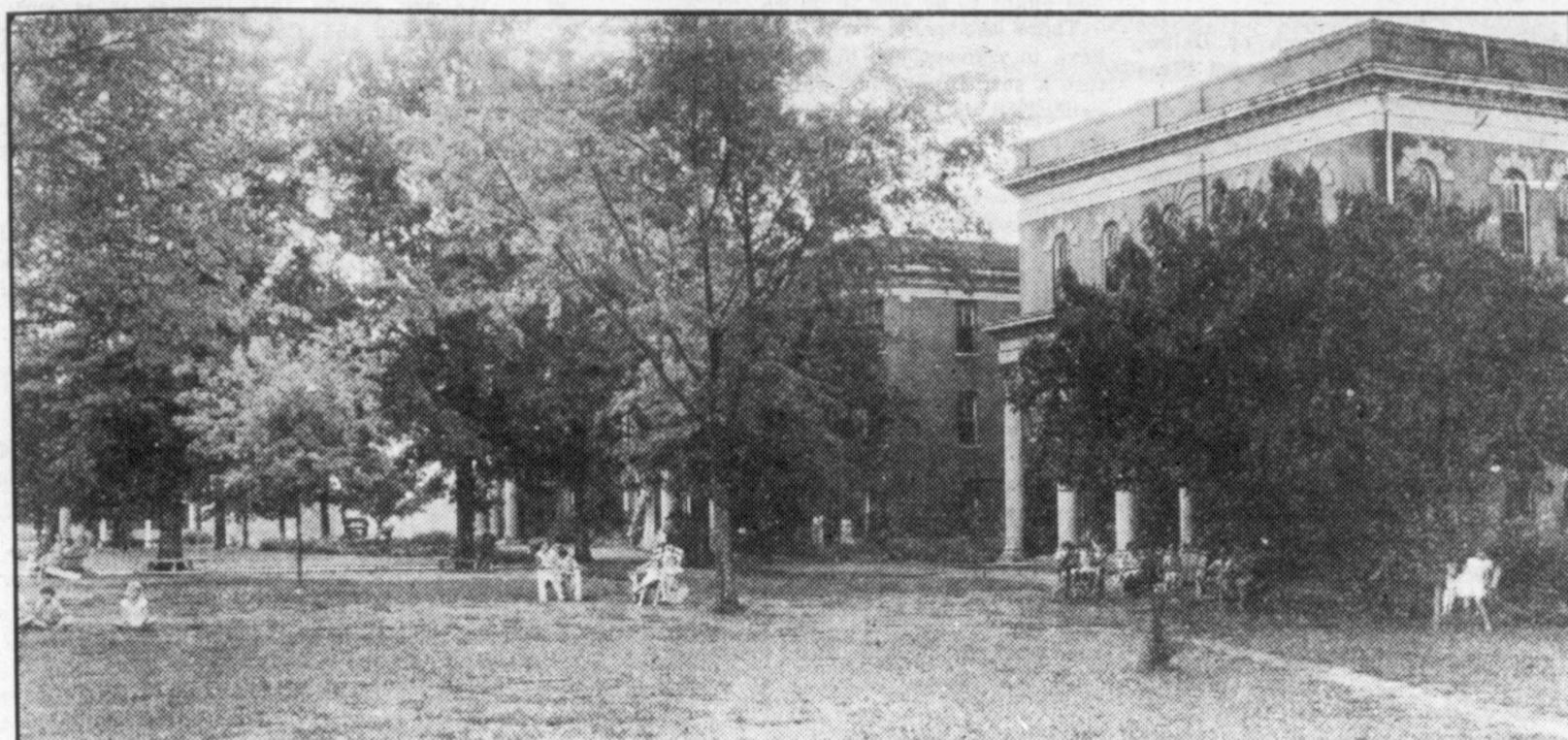
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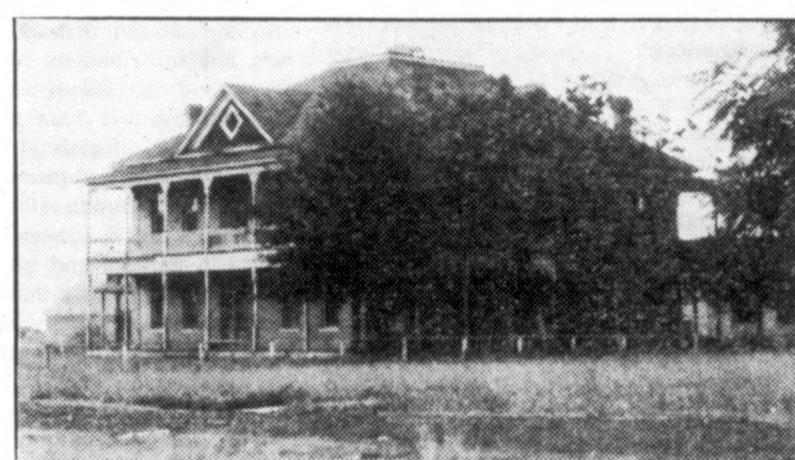
## MISSISSIPPI BAPTIST CHILDREN'S HOME



VIEW OF CAMPUS LOOKING WEST



PUBLIC SCHOOL, ON ORPHANAGE CAMPUS



NURSERY



JENNINGS HALL AND DINING ROOM  
Large Girl's Dormitory to the Right, and Boy's Dormitory to Left.

Thursday, November 17, 1932

# Editorials

The depression has had no effect in reducing the wages of sin.

—BR—

The Fundamental Baptist Church of Dallas, Texas, has changed its name to Munger Place Baptist Church.

—BR—

Dr. D. L. Purser is pastor of Citadel Square Church in Charleston, S. C. In the past year the church reports 176 additions by baptism and 114 by letter.

—BR—

In a North Carolina association the report of Religious Literature began and closed with these words: "If you don't read, you don't know; If you don't know, you don't care; If you don't care, you don't give; If you don't give, you don't help; If you don't help, you don't save."

—BR—

Because the hosts of the Convention at Gulfport wished the time of the meeting to be changed the officers have agreed to postponement for one week. The Convention meets Tuesday evening at seven o'clock, Nov. 29. The Pastors' and Laymen's Conference meets Monday evening, Nov. 28.

—BR—

Dr. Z. T. Cody of the Baptist Courier says of the recent pamphlet by brother T. T. Martin, "The Inside of The Cup Turned Out," Dr. Martin goes at the matter with great earnestness and scrupulous care to tell the truth, the whole truth and nothing but the truth. Anybody who wants to know what brother Martin thinks of Dr. J. Frank Norris, may get this book by sending him 25c to Blue Mountain.

—BR—

Sunday the editor preached for Pastor J. W. Gray at Benton. The occasion was the ordination of three deacons. They are brethren Jas. Martin, J. B. Gerrard and A. M. Bromfield. There was a good congregation and the service was one of proper solemnity and impressiveness. These brethren have the complete confidence of the church, which pledged them their cooperation.

—BR—

Sunday the editor had the privilege of preaching for Pastor Wayne Alliston at Star. There was a good Sunday school and so far as we could see they all staid for the preaching and worship. These people have planned to build a new brick meeting house and will begin in the next month. When the church is finished, they expect it to be free of debt. And that is fine business for times like this. We had the pleasure of being in the hospitable home of Mr. and Mrs. E. M. Odom.

—BR—

The Associated Press reports that Dr. A. J. Holt of Arcadia, Florida, has given his son J. B. Holt for preservation in the National Park Museum at Vicksburg a coin 2,000 years old, which was picked up near Jerusalem. It has on it the name of Herod before whom Paul was tried. There is only one other coin like it known today, one in the Smithsonian Institute Museum in Washington. Dr. Holt is one of the best known ministers in the Southern Baptist Convention and his son is superintendent of the Vicksburg National Park.

—BR—

The following telegram was sent to Governor Franklin D. Roosevelt, Albany, N. Y., by Wm. P. King, editor Christian Advocate, Southern Methodist Church; Jas. E. Clarke, editor Presbyterian Advance; Jno. D. Freeman, editor Baptist and Reflector; and Owen A. Barbee, editor Cumberland Presbyterian, all of Nashville, Tenn.: "Alfred E. Smith's Newark address in your behalf attacked prominent Protestant leaders and organizations who support prohibition as bigots and mentioned by name the Methodists. This speech is a direct appeal to religious prejudice and a direct attack on a great Protestant church. We therefore request an immediate repudiation of this prejudicial appeal." Signed as above.

## WHY A CONVENTION

—o—

This is a proper question, and deserves to be seriously answered. Everything and everybody have to give a reason for their existence today, and ought to be able to do so.

There are people who say they do not believe in conventions, believing that they constitute a sort of machine which like a political organization operates independently of the will of the people and sometimes in disregard of it. And yet most of these objectors have the equivalent of a convention, calling it by some other name such as an association. It is not worthwhile to take fright at names; get a close up view of the thing. Many a ghost vanishes or turns out to be harmless when you get close to it.

There are people who believe in conventions, and yet believe that they are subject to abuse, that one may be so conducted as to destroy rather than stimulate the missionary and spiritual life of our people. There is a real occasion for uneasiness in some cases. It is possible to have too many conventions, so that all the energy is taken up in running the machine. This same criticism may be made of a church. We know of churches whose whole energy is absorbed in taking care of themselves and nothing goes out from them to bless or save the world.

But the common objection to a convention is that it comes to be controlled by a small party, and that those who control it become a fixed and unchanging body, and that the masses of the people are mere pawns in the game. This may be so in some instances, and the reason and remedy are not far to find.

A democracy is safe only when the people are intelligent and genuinely interested. If people are not informed as to the business of government and the issues involved they are the prey of demagogues. This is a very real danger in politics and religion. A loud-mouthed and astute demagogue who appeals to passion and prejudice can carry a bunch of ignoramuses away like a cyclone. This has been done repeatedly of late years in politics and religion. Some people never read a newspaper. Some never read one that tells the truth. And some newspapers make a business of specializing in what is not true. And may the Lord have mercy on the poor people who read them.

Our greatest danger today as Baptists is the indifference of people to, and their lack of acquaintance with, the matters that engage the attention of the denomination, and which are considered in a convention, which are the real reasons for having a convention. The indifference of the masses is what makes centralization of authority. This centralization may be ecclesiasticism, papacy, monarchy, bureaucracy or "conventionism." The cure for centralization, the way to prevent it is in the increased interest among the people that lead them to take part in the conventions.

Laziness, lack of concern, shirking or shrinking from responsibility is what makes dictators. If there are dictators it is the fault of the people who have shunned the responsibility which belongs to them. The people of Italy may be incapable of self-government because of lack of training in political government; or they may be too lazy to think. Hence Mussolini.

A Baptist Convention is intended to be an assembly of the people through their representatives. In Mississippi every Baptist church is entitled to a representative in the Convention. A church with a large membership may have more than one. It is as fair as any constitution can make it. Nothing but a church may have a representative.

Now here's the rub. Not one church in five sends a messenger to the Convention. They simply do not care enough about it to send one; and the individual members do not care enough about the work to go. There are 1,600 Baptist churches in the state. There are hardly ever more than 400 messengers, and many of these are from the same church. If the Convention is

not representative and democratic, it is the fault of the people who stay away. Anybody who stays away has no right to complain about what was done. Unless you go and try to get the right thing done, you are responsible for what is done.

We are saying this because it is very desirable that the Convention in Gulfport Nov. 29-Dec. 1 shall be well attended. It is the place where boards and committees are selected for the year. It is the place where methods of work are adopted, and plans laid and policies determined. Everybody has a voice in determining how our cooperative work shall be carried on. It is not only a privilege it is a Christian duty to be there unless we can justify our absence before God in whose name we meet, and whose work requires our aid.

—BR—

The church at Wiggins on last Sunday called Rev. N. J. Lee for pastor.

—BR—

You may save money and enrich your mind by reading the Baptist Book Store advertisement in this issue.

—BR—

By a rising unanimous vote the church at Bogue Chitto called Rev. Jos. Canzoneri for another year. And the work seems in the best condition since he began his ministry with them.

—BR—

While Southern Baptists have had a large numerical growth, we have to report in the past two years serious declines in contributions to both local work and general denominational work. There were 7,446 of our churches which reported nothing given to missions, of which number 530 are in Mississippi.

—BR—

The American Tract Society has been in operation 107 years, and still adheres to its original purpose, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality by the circulation of Christian literature calculated to receive the approbation of all evangelical Christians."

—BR—

Figures for the United States given by Dr. Alldredge, including Negro Baptists, Northern Baptists and Southern Baptists, come to a total of 8,862,652. The total of Methodists reported, including Northern, Southern and colored, is 8,185,929. Lutherans, with seventeen different bodies, show a total of 2,832,051; Disciples of Christ 1,549,754; Episcopalians, 1,312,004; Presbyterians (Northern), 1,999,131; Southern, 462,299. The total of Roman Catholics reported for 1931 is 17,095,904.—Ex.

—BR—

Miss Margaret McRae Lackey has just had published a book of poems which is in beautiful harmony with the Thanksgiving and Christmas season. She has named it "Mistletoe and Moss," and it is appropriately decorated with these symbols of the Southland. The poems are short and breathe the spirit of beauty and of kindness. Miss Lackey is well known for her poems which have found their way into permanent literature. This little book will make a valued present for Christmas time and an inspiration for all times.

—BR—

On Nov. 6th Dr. H. L. Martin came to us for the night service here at Union. Monday he spoke to the following schools: Union High school, New Ireland school, Neshoba school and Linwood school. His messages were full of wit and the fundamental things which go to make up real character. His appeal to students for high standards of life was of the highest type. He made a lasting impression on the student bodies in favor of Christian education and our denominational colleges. One of the superintendents of these schools said to me, "Whenever you can bring us another speaker like Dr. Martin, be sure to do it. He was enjoyed by the student body. They are still talking about what he said." Any church or school will be blessed by the coming of Dr. Martin. We thank him for his visit with us and will be glad to see him any time.—G. O. Parker.

Thursday, November 17, 1932

## PROGRAM MISSISSIPPI BAPTIST STATE CONVENTION

Gulfport, Nov. 29-Dec. 1

—o—  
Tuesday Evening

- 7:00—Convention called by the President.  
 7:05—Worship—Dr. H. C. Bass.  
 7:20—Welcome Address.  
 7:30—Response to Address of Welcome—Dr. C. S. Henderson.  
 1. Election of officers.  
 2. Report of Committee on Order of Business.  
 3. Announcements of Committee on Committees.  
 4. General announcements.  
 8:20—Convention Sermon—W. T. Lowrey.  
 9:15—Report of Committee on Committees.

## Wednesday Morning

- 9:30—Worship—J. E. Wills.  
 9:15—Final report of Committee on Committees.  
 9:25—Presentation of annual reports:  
 1. Social Service;  
 a. Orphanage—O. C. Miller.  
 b. Baptist Hospital, Jackson—Wayne Alliston.  
 c. Relief and Annuity Board—T. J. Bailey.  
 d. Prohibition and Law and Order—N. S. Jackson.  
 2. Ministerial Education—M. P. L. Berry.  
 3. Education Commission report—H. L. Martin.  
 4. Convention Board report—R. B. Gunter.  
 10:15—Convention Courtesies.  
 10:30—State Missions—Represented by heads of various departments.  
 12:30—Announcements and adjournment.

## Wednesday Afternoon

- 2:15—Worship—L. B. Campbell.  
 2:30—Christian Education.  
 1. Blue Mountain—L. T. Lowrey—10 minutes.  
 2. Mississippi Woman's College—W. E. Holcomb—10 minutes.  
 3. Mississippi College—D. M. Nelson—10 minutes.  
 4. Education Commission—H. L. Martin—30 minutes.  
 4:00—General Discussion.

## Wednesday Afternoon

- 7:00—Worship I. D. Eavenson.  
 7:15—Home Missions—W. A. Hewitt.  
 8:00—Foreign Missions—W. E. Holcomb.

## Thursday Morning

- 9:00—Worship—Jack Cranford.  
 9:15—Social Service.  
 1. Orphanage—O. C. Miller—30 minutes.  
 2. Relief and Annuity Board—30 minutes.  
 3. Hospitals—Wayne Alliston—30 minutes.  
 4. Prohibition and Law and Order—30 minutes.  
 11:15—Business Session.

## Thursday Afternoon

- 2:15—Worship.  
 Seminaries.  
 2:30—1. Southern Baptist Theological Seminary.  
 3:00—2. Southwestern Seminary.  
 3:30—3. Baptist Bible Institute.  
 4:00 4. Business Session.

## —BR—

The time is near at hand when the churches of the South will be making their annual budgets. The Relief and Annuity Board earnestly hopes that finance or budget committees will see to it that the Service Annuity is included in the budget for 1933. The pastors are nearly all willing to participate by paying 2½% of their salaries if their churches will graciously include in their budgets the 8% of their salaries. Surely this should be done. For information, write Thomas J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.

## —BR—

Some people will vote for the repeal of the Eighteenth Amendment and then complain that the Lord allows the devil to run the world.

## —BR—

It would be interesting to know what church in Mississippi had the largest percentage of increase in its membership by baptism. Can the associational clerks tell us?

*Convention Board Department*

R. B. GUNTER, Corresponding Secretary

## FUNDAMENTALISM AND MODERNISM

## —o—

After several years of listening and observation, it appears that Satan has had a good deal to do with so-called Fundamentalism and so-called Modernism. There has been considerable boasting on both sides. There has been a feeling of self-importance on the part of some on both sides—a feeling of: "I thank thee that I am not like other men." The boasting and arrogant spirit never resembles Christianity. "Of myself I can do nothing." Back through the centuries men have been rising up and claiming to be modern in order to distinguish themselves. Others have boasted in like manner of holding on to the faith once for all delivered to the saints. If we might forget our boasting for a while and let our arguing be turned to preaching what all of us know Christ taught all believers to do, the Kingdom would come much faster than through boasting and arguing. Usually those who set themselves forward as modernists are long find themselves decadent, and those who boast of their foundation in course of time find themselves sitting upon a bare foundation neglecting the superstructure.

## —o—

As Baptist members of churches, let's be careful lest our contention for democracy prove to be none other than latent autocracy. Some members who fail to cooperate will take no part in promulgating the Gospel unless they prescribe all the plans, methods and policies. Our Conventions are for the purpose of finding the will of the Lord. Let us go for that purpose and then walk together in unison. An editorial in the Western Recorder makes the following true statement: "Some are much more alert to see if there is some fault they may find with any such suggestion as that of the every-member canvass now fostered by the Promotion Committee as a method of eliciting liberality for the work of the Lord from the Lord's people, than they ever show themselves to be to support any effort toward glad and obedient giving. That does not look well for any Baptist. It certainly does not. It locates him as at best a fretful babe in Christ."

## ATTENTION! URGENT!

## —o—

The reports and remittances that have come in on our special Christian Education Campaign show that many of our churches in all sections of Mississippi have, for one reason or another, deferred making their offerings to this cause; and while of course the time specifically designated for this campaign has ended, where the church itself has postponed the offering, nothing should be left undone to insure its being taken up, completed and sent in to Dr. R. B. Gunter without delay.

Whether a public collection is to be taken, or a committee is to see the church members personally—whether the expected offering is great or small—nothing should be allowed to prevent its being presented somehow in every Baptist church.

Where the offerings have been completed but have not been sent in to Jackson, will you not see your Treasurer at once and impress him with the importance of getting the contribution to Dr. Gunter immediately?

The interests of our work, the credit of our denomination, the honor of our Lord's holy name—all are involved in this effort. No church, no Baptist, can afford to do less than their best.

I am sending this final appeal to my beloved brethren, the pastors of Mississippi: Will not you, as God's chosen and trusted leader, see that this appeal is presented to every church? Let

He hinders giving." The only opposition to the every-member canvass thus far heard of in Mississippi is from a very few preachers. We are thankful that the number is small.

## —o—

Wonder if our trouble is not due to the fact that we have increased our knowledge of material things and the increases of their production at the expense of spiritual things.

Let us be thankful for our trying experiences. We are undergoing a refining which prosperity would not allow time for. These days have in them the making of men and women. They will make us strong—if we do not surrender. The Lord may be proving us for something greater as He proved Abraham. Abraham because he stood the test was brought into the channel of God's blessings; his tribe was innumerable multiplied; his possessions were enlarged, and his name became a benediction to all nations.

—o—  
OUR WAY ONWARD

Having studied every plan thus far suggested, it is our candid opinion that only two courses present themselves for adequate financial relief. One is a thorough every-member canvass once a year; the other is an annual debt-paying campaign. Both of these plans should be conducted on the cooperative basis, providing for every participating interest.

Much complaint has been made against the Cooperative plan by various participating interests and by non-contributors. They say the Cooperative plan will not finance us. But since several special drives have been put on, and have failed to reach their objectives, we have learned that the Cooperative plan is not at fault; people are simply not putting out. Cooperative plan and special appeals confuse. The every-member canvass plan is cooperative and the debt-paying plan proposed by the Southern Baptist Convention is cooperative. The funds contributed will be divided on the cooperative basis. The time for the canvass will be November 27th to December 4th. The time for the debt-paying campaign is January 15th to March 1st, 1933.

us do what we can, much or little, and the blessing of God will reward our faithfulness.

H. L. Martin, Secretary.

## —BR—

It is said that a majority of the Johns Hopkins faculty voted for the Socialist presidential candidate.

## —BR—

A good many friends have sent us \$1.00 to pay for ten copies of the paper to be sent for five weeks. They can be sent to the one sending the dollar, to be distributed by him; or the papers can be sent to ten different people. Try it.

## —BR—

Dr. Aldredge gives the number of Baptists in the Southern Baptist Convention as 3,944,566, as of the year 1931, the latest figures. For that year 211,253 baptisms were reported, the largest number in seven years. The gains for 1931 were larger than those of the nine other largest Protestant bodies.

## —BR—

Quotations from a proposed address by a Chief Justice of a State Supreme Court: "The ministry of the Gospel is not and should not be a money making profession, and the salaries usually paid to its members are so small that few, if any of them, can accumulate a competency for their old age without having neglected their professional duties."

**THE DUTY, THE NEED AND THE MEANING  
OF MISSIONS**

(Missionary sermon preached by G. C. Hodge, pastor of First Baptist Church, Biloxi, before the Jackson County Association, and requested by the Association for publication.)

In this message I shall attempt to emphasize the importance of three great fundamental truths.

1. The first truth I wish to emphasize is that IN THE GREAT COMMISSION JESUS COMMANDED EVERYONE OF HIS FOLLOWERS TO BE MISSIONARIES. Jesus said, "All authority is given unto me in Heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (Mt. 28:18-20)

It will be observed that at one end of this commission stands the authority of Jesus and at the other end the very presence of Jesus himself, and that the commission, like a mighty bridge, is suspended between, and is resting upon them. This assures us that while engaged in missions we can never fail because we are supported by the authority and the presence of Jesus, and these shall abide until the consummation of the ages.

The commission tells us three things. First, it tells us "to go"; second, where we are to go; and third, what we are to do when we get there.

1. It tells us to go. Shortly after a collection had been taken for Foreign Missions a deacon said to the pastor, "I'll help you win the lost in our city to Christ, and I'll help some in associational missions and in state missions, but when it comes to these foreigners—well, if you will bring one of them to me I will try to win him to Christ." The pastor reminded him that he had not read the commission correctly. Jesus did not command us to wait until someone brings the lost to us, nor are we to wait until they move into our city or state. The lost are not commanded to come to us or to be brought to us. We are commanded to go to them.

2. It tells us where we are to go. To "All the nations." It doesn't matter whether they are in the North, South, East or West, we are commanded to go to them, even unto the uttermost part of the earth.

3. It tells us what we are to do when we get there, and the order in which it is to be done. We are first, to make disciples; second, to baptize them; and third, to teach them to observe all things whatsoever Christ commanded. It is just as important that we follow the order of doing these as it is that we do them. Suppose for instance that we should reverse the order and baptize them or teach them before we make disciples of them. We would not be obeying the command of our Lord and could but fail in his work. We have people in some of our churches who have not been made disciples. They have been baptized and are being taught to observe the commands of our Lord, but though they know what the commands are they are not observing them nor will they observe them so long as they are unwilling to be disciples of Christ. Jesus knew that people would not observe his commands unless and until they became his disciples. He therefore commanded us to first make disciples of them, then baptize them and teach them. John the Baptist followed this order. He refused to baptize people until first they repented. Jesus and all of his apostles followed this order, and we would do well to follow it.

The question may be asked, how can we make disciples of people? John the Baptist made disciples by preaching repentance toward God and faith in the Lord Jesus who was to come. (Acts 19:4). Jesus made disciples by preaching repentance and faith. (Mk. 1:15). Paul and all the other apostles made disciples by preaching repentance and faith (Acts 20:21), and we are to make them in the same way. We may fill our churches with members by other means and methods, but if we

ever make disciples we must make them by preaching repentance toward God and faith in the Lord Jesus Christ. There is no other way by which disciples can be made.

II. The second truth I wish to emphasize is, THE NEED FOR MISSIONS TODAY IS AS GREAT AS IT HAS EVER BEEN.

A great many people have no interest in missions because they are not concerned about the salvation of lost souls. It is no matter to them if every person on the Home and Foreign fields goes through life without God, dies and spends eternity in hell. They don't care, and since they care nothing about the salvation of lost souls, they care nothing about missions, which is the only means by which the lost of this world can be saved.

A great many others have no interest in missions because they have been led to believe that God in some way will save the souls of those who die without having heard the story of Jesus and his love. They believe that God has two plans of salvation. One plan for those who hear the gospel and another plan for those who do not hear it. Since they believe the people are going to be saved anyway they are not concerned about missions or about giving them the gospel. Such people have been misled in their thinking and are living under a false conception concerning those who are to be saved. The Bible tells us who are going to be saved and who are not going to be saved. It seems therefore that those who believe the Bible would be compelled to know that those who never hear the gospel cannot be saved anymore than those who do hear it, but refuse to accept it.

**WHO, ACCORDING TO THE BIBLE, ARE GOING TO BE SAVED?**

1. Those who believe on the Lord Jesus Christ shall be saved, and no others.

(1) "Believe on the Lord Jesus Christ and Thou Shalt be Saved." (Acts 16:31)

(2) "Whosoever shall call on the name of the Lord shall be saved." (Acts 2:21; Rom. 10:13)

(3) "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." (John 3:18)

2. Those who confess Christ shall be saved, and no others.

(1) "If thou shalt confess with thy mouth Jesus as Lord and shall believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." (Rom. 10:9-10)

(2) "Everyone therefore who shall confess me before men, him will I confess before my Father who is in Heaven. But whosoever shall deny me before men, him will I deny before my Father who is in Heaven." (Mt. 10:32-33)

3. Those whose righteousness shall exceed the righteousness of the Scribes and Pharisees shall be saved, and no others.

(1) "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees you shall in no wise enter the kingdom of Heaven." (Mt. 5:20)

(2) "The Scribes and Pharisees believed in God as creator, the Mosaic Law, and the resurrection. They prayed, fasted and tither. They were honest, clean in their living and kind. They were not adulterers, yet they were lost, because they did not believe on Christ or confess him.

4. Those who obey Christ as their Lord and Master shall be saved, and no others.

(1) "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Mt. 7:21-22)

(2) "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rains descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth

them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it." (Mt. 7:24-27)

(3) "If ye love me ye will keep my commandments." (John 14:15)

5. Those who deny themselves and follow Christ shall be saved, and no others.

(1) "If any man would come after me, let him deny himself, and take up his cross daily and follow me." (Luke 9:23)

(2) "Whosoever doth not bear his own cross, and come after me, cannot be my disciples." (Luke 14:27)

(Continued on page 14)

—BR—  
**THE LORD'S STOREHOUSE**

In the preparation for the coming Every Member Canvass stress is being placed on what is well-termed the Lord's Storehouse. This is as it should be. It affords an opportunity to every one to give of whatever the Lord has given. It also opens the way for many to give who could not give otherwise.

The idea is for the church to adopt a plan whereby produce can be brought to the church or to some designated place. There it is received, the donor receipted, the produce marketed and the proceeds placed in the church treasury. Possibly some practical illustrations will help. Many of the sisters of Bunker Hill church give their Sunday eggs. Each brings or sends her eggs to the church on Sunday night, placing a slip bearing the name of the donor in the bag or box with the eggs. These are sold and each sister is credited with the amount her eggs brought. It would be a good bit of trouble for these sisters to get their eggs to market, collect the pennies, and bring them to the church; but it is not much trouble to bring them along to meeting and let one person dispose of all of them. The proceeds from the sale of about four thousand eggs went into the treasury of Bunker Hill church during the past associational year and the sisters get joy and blessing out of the service.

Several families planted plots of ground in cotton and cultivated it for the Lord's work. Others gave seed cotton. All this was accumulated, ginned, sold and the proceeds used according to the church budget. Many are giving corn, molasses, chickens, hogs and other produce.

The struggle has been hard during the past two years; but I do not see how we could have ever carried on had it not been for this method.

Yes, it placed added work and responsibility on the pastor and some others, but the results far exceed the added obligations.

When the Every Member Canvass is launched secure pledges from individuals to plant some certain amount of land in cotton, corn, or something else. Then, if necessary, borrow from the bank on the basis of these pledges to carry on the work during late spring and summer and pay off the note with the proceeds from sales of produce. Provide the storehouses and let the people bring in of their substance and we shall see a new day in many lives and in the Lord's work.

Yours in Christ,  
Bryan Simmons.

—BR—  
If your church postponed its Christian Education offering, see that it is made at the time decided upon. Don't be left out.

—BR—  
The death of brother L. L. Denson of Bay Springs last week was a great loss to his church and community. He had been active in business and religious work for a full generation.

—BR—  
A new \$60,000 medical building has been given to Wake Forest College (Baptist) of North Carolina by the family of the late Dr. Wm. Amos Johnson. Construction has begun, building to be completed in the spring; size 170 by 60 ft., two and a half stories, modern every way.

Thursday, November 17, 1932

## THE BAPTIST RECORD

7

## FIRST CHURCH, MERIDIAN, REPORTS IN ASSOCIATIONAL LETTER

Church membership, 1,622; Church membership, resident, 1,300; Sunday school enrollment, active, 1,221, average attendance, 700; Number holding Blue Seals, 34; Number holding Gold Seals, 49; Number holding Master Workman Diplomas, 5.

Contributions: To causes in Cooperative Program, \$4,459.24; To all outside causes, \$6,287.91; For all purposes at home and beyond, \$25,855.94.

The other churches in our city to the number of eight are all in the best condition that they have been for the past two or three years, financially as well as spiritually. They are all manned by energetic men. Finances are gradually improving in the churches although that is not true in some other phases of our community life.—H. C. Bass, Pastor.

—BR—

## THE PASTOR AND THE EVERY MEMBER CANVASS

—O—

Much is being said, done and written about the every member canvass. Some of it good, some worthless and expensive. It seems to me that many of our good brethren allow their zeal and enthusiasm to overcome good sound thinking and judgment. Not only in the every member canvass, but in all of our campaigns. In my opinion the article written by brother J. A. Lee under the title "The Unused Key," in last week's Record, (Oct. 27), is the most timely thing that has been said or written. It is worth thinking about.

It may be that I am stepping out on dangerous ground too, but I am going to venture to say some things any way. I believe it is time for us pastors to do some thinking and planning and "putting over" some of our programs ourselves. And in our planning if we find we need outside help let the pastor and church select their help and invite them.

What right has any board, or any other set of men to meet and appoint or select any man to go out and exercise authority over any church and its pastor? Yet this is being done everywhere. They go so far as to appoint some man in the churches to lead in putting over some "drive" in the church of which he is a member. Just think of that.

Let it be understood that I am for the entire program. I am for the cooperative program, the "Budget" system, and for the every member canvass for funds to finance it. I am planning to make it in my churches. But we think we can take care of it. If we find we need assistance we will invite it. My contention is, and has always been, that when a church calls a pastor they consider him to be their leader in the entire program. And all others should consider him so, and respect the place in which the Holy Spirit and the church have placed him. In all my pastorates I have advocated this and tried to lead my churches to this attitude. The records will show that they have all been sound, loyal Baptists, and their offering to all the work is above the average of churches of their strength. My opinion is that if we would cut out some of our high salaried "Denominational" men and do the work through our secretaries and pastors we would accomplish as much or more.

If things continue as they are, I fear that if we ever should put on a State or South-wide evangelistic campaign, men would be placed over counties and districts to set times for meetings with churches and select and send preachers to hold them. Let us give these things prayerful consideration, brethren.

J. H. Page, Oakland, Miss.

—BR—

Let nothing prevent YOUR church from making its offering to Christian Education. Every gift, small or large, is needed.

—BR—

List among the business institutions which will now have a revival, the Keely Institutes.

## THE RELIGIOUS EMPHASIS AT MISSISSIPPI WOMAN'S COLLEGE

Harry L. Spencer, Hattiesburg, Miss.

—O—

It is agreed by us all that the justification of our Christian schools is that they by their very nature as well as their work on the campus shall be distinctively Christian. When I say this I express the sincere conviction of every person connected with Mississippi Woman's College from our beloved President down to the colored cook in the college kitchen. The feeling that our people throughout the State have a sacred right to expect this of our schools, and my intimate association with the life of Woman's College prompts me in the attempt to give you this statement.

A great feature in the student activities on the campus and in the church and community is the manifold work sponsored by our Baptist Students Union under the direction of our Student Secretary Miss Jeannette Lawrence. This organization reached last year what is called First Magnitude which means a very high degree of efficiency reached through the many different activities sponsored by the Union, the real end being the enlistment of every student in the active service of the church. Miss Myrtis Langford of Brookhaven is the present President of the Union in which last year there were enrolled 204 members and 110 in local church membership. The Young People's Department in the Immanuel Baptist Church Sunday school of which Miss Noallies Murphree is the present Departmental Superintendent enrolled 150 last year, giving an average of \$10.00 per Sunday, also conducted a Mission Sunday school in a mill district of the city. The B. Y. P. U.'s of which Miss Nell McCullough is the present Director enrolled last year 108, with 101 taking the Study Course. In the Y. W. A. of which Miss Lucille Callahan is the present President there were enrolled last year 188 with 110 taking the Mission Study Course, 96 subscribing to the local church budget, 65 tithers, with 450 hospital visits made, and sponsoring the G. A. House Party entertaining 135 guests. The Life Service Band enrolled 43 active members, and fostered a regular Sunday afternoon service at the Forrest County jail, in which there were three conversions. The Volunteer Band enrolled 18 members taking a significant part in the life on the campus and in the church. This as you well know is but a glimpse of the religious activities on the campus and in the daily life of the school; you would have to be here and feel the warmth of real devotion in the daily prayer meetings, and programs in the chapel and church to really appreciate what I have said. Our mid-week service at the church is always a holy hour and largely attended, and on the last Sunday morning of our recent meeting there came forward in response to Dr. Holcomb's appeal slightly more than fifty Woman's College girls and stood in a line around the church auditorium saying "We surrender our lives to the Master to do whatever He wants us to do." It was indeed a time of refreshing from the Lord with Dr. Harmon Holcomb of Tupelo leading us for eight days in two services each day at the church; with the result that there were 41 additions to the church leaving only six Baptist girls in Woman's College who are not members of the local church. There have been 71 additions in all since September 15th.

Then you would say tell us about the faculty: Each day the faculty meets just before chapel for prayer. Prof. F. M. Hunter, Head of the Department of Education, is an active deacon and teaches a fine class of women in our Sunday school. Mr. R. F. Bass, Business Manager, is also an active deacon and is the much loved General Superintendent of our Sunday school. Prof. Lowrey Love, Jr., Head of Department of Science, teaches a fine class of young men and is the very efficient Director of our B. Y. P. U.'s. Prof. Norman L. Roberts who has a part-time pastorate is also the Department Superintendent of our Intermediate Department in the Sunday school.

Mrs. Edwards, the College Dietician, is the teacher of young married women. Dean L. Q. Campbell also Head of Department of English, is an active deacon in the First Baptist Church and the very popular teacher of a very large Men's Bible class in that church. Dr. Parker, Head of Department of Mathematics, is president of the Men's Bible class in Immanuel Church of which President Holcomb is the teacher and Dr. Dawson Phelps, Head of Department of History, is the associate teacher, both of whom are active deacons in Immanuel Church. Miss Horne, teacher of Violin, takes great delight along with a number of her students in playing in the services of the church. Mr. and Mrs. Grady Cox are always ready to use their splendid musical talents in every way in the religious services both on the campus and in the church. Mr. Cox who is Head of the Music Department, provides the special music for all our Sunday services. Mrs. Batson who is the College Hostess is a beautiful Christian character and active in the W. M. U. of our church. Miss Maude King, Instructor in English and Dean of Women, is also a fine Christian and active in the church. Then President Holcomb is indeed a veritable evangelist of the gospel, having filled already in the short time he has been President of Woman's College many pulpits in South Mississippi and even other parts of the State. Whenever he speaks it is a gospel message, magnifying the Word of God, and a living testimony to the saving and transforming Grace of our Lord Jesus Christ. Is this not placing the emphasis where it belongs? Then let us as Mississippi Baptists hold our school up to God in the arms of our prayers continually, and at this present time do a worthy part to make this special effort for their immediate relief a glorious success that their wonderful ministry be not hindered by our failure to do our duty.

—BR—

A SWEET DREAM OF THE MORNING  
By Rev. Warren L. Stevens, D.D., Waterloo, Iowa.

—O—

Have you ever awakened in the morning when the night has gone and the birds are singing in the trees and among the nearby flowers? Has there come to you, with that dawning daylight, a sweet dream that has passed through your mind during the night? One that has been real; a dream of sweet associations of other days. Of those whose eyes you had beheld, whose hands you had clasped, and with whom you had walked the smooth pathways of youth. You dreamed that they were with you again. They were here and you heard them speaking; you listen to their low ascent, their lovely song, like sweet chimes ringing in the early morning. The message that they brought was one of love and devotion; akin to adoration and worship. It was a sweet dream of the morning that recalled sweeter days.

Life must be pleasantly lived to bring sweet dreams in the morning. Days must be spent that are rich and meaningful; that bring their reward of gentle caressing dreams. In this long, plain road that we are called upon to walk and through which we travel there comes to us, over and over again the sweet dreams of the almost forgotten face, voice, or song, but it is there; telling us constantly that there was another day. The fact that this dream of other days is recorded in our minds only indicates that there are future days yet to come that will not only be a sweet dream, but will be a revelation of faces, friends, of love fulfilled, hopes and dreams complete.

These are the sweet dreams of the morning that we should long to have in the days when the road of life is sloping down on the other side and when but a few more sunrises will come here and we are waiting the sunrise eastward toward the morning.

—BR—

When our Convention meets, every church in Mississippi should be able to report SOME offering to Christian Education. Has yours been sent in?

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
College Correspondent—Miss Frances Landrum  
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton Miss.  
President—Mrs. A. J. Aven, Clinton, Miss.  
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

These are our immediate responsibilities as leaders:

- (1) THE USE IN NOVEMBER OF THE BOOKLET, "GREAT JOY."
- (2) THE EVERY-MEMBER CANVASS.
- (3) FAITHFUL USE OF THE PROGRAMS AND LEAFLETS OF THE DECEMBER WEEK OF PRAYER.
- (4) PRAYERFUL PREPARATION FOR THE LOTTIE MOON CHRISTMAS OFFERING.

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### Stewardship of Personal Service (November)

Introduction: Personal Service is a means by which we may express our love to God and our fellowmen.

I. Command of Jesus. (1) Go ye—Matt. 28: 19-20; (2) Feed my sheep—John 21:15-17; (3) Freely ye have received, freely give—Matt. 10:8.

II. Saved to serve. (1) Not what I can get, but how much can I do? Acts 3:1-8; Luke 10:30-37; James 1:27.

III. Promise concerning Personal Service. (1) Faithful service always brings reward. Prov. 19:17; Matt. 10:42; Matt. 25:31-46.

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### W. M. S. "Launching Out" Luncheon Brookhaven Baptist Women Entertain With Inspiring Program

Profoundly inspirational and spiritual was the meeting of Baptist women at the Brookhaven church Tuesday, Nov. 1, occasioned by "The Launching-out Luncheon" in the interest of W. M. U. extension among the 32 churches of Lincoln County Association. Eighteen churches were represented. The 75 covers upon the table were all taken. Several ministers and laymen were present including the local Baptist undershepherd, Rev. A. F. Crittenden and his assistant, Mr. Carl Kosanke, who with Mrs. Kosanke gave the program of sacred numbers. Ben Tucker Dean, Royal Ambassador leader, was also a guest.

Mrs. O. N. Arrington, chairman on decorations, had seen that the table, constructed in the form of a great white cross, was attractive in traceries of green, with great bowls of Japanese marigolds in their rich autumnal tints. Mrs. J. C. Warnack, refreshment chairman, supervised the service of ample plates with a delectable menu and hot coffee. Favors of tiny sail-boats suggested the "launching out" idea.

Mrs. R. S. Purser, superintendent of missions, presided. Mrs. John King sounded "The Call of the Cross, from John 19 and Mrs. C. H. Dean, state chairman of Stewardship and ardent local worker, gave a fine address of welcome.

Miss Frances Traylor, State corresponding secretary, who had the honor to succeed Miss M. M. Lackey, upon the latter's retirement, gave a brief but forceful talk on "The Cross Pointing Upward"—upward for power, downward toward personal service among men.

In the enforced absence of Mrs. I. L. Toler, District field worker, Mrs. Joe West had been asked to speak on "The Cross Pointing Downward" and held the attention of her audience throughout.

At this juncture, Mr. Kosanke very impressively sang "When I Survey the Wondrous Cross" appropriately impressing more deeply the utterances of the speakers that preceded the musical number.

Mrs. H. P. McCormick spoke on "The Universality of the Cross" and was given rapt attention as she told of the difficult mission field in

## Our Young People's Column

### ECHOES FROM THE INTERMEDIATE G. A. HOUSE PARTY Blue Mountain College

"The House Party added luster to the Stars and made us resolve to arise and shine for the Bright and Morning Star." —Pascagoula G. A.'s.

"The week-end at Blue Mountain College has meant more to me than words can express. The devotionals, songs, prayer meetings and Dr. Lake's talks have been more than interesting, and entertainments and hospitality shown us have been all that anyone could desire. I wish to express my gratitude to Dr. Lowrey and Blue Mountain College."

"The Star Trail has meant drawing me to a closer walk with God." Margaret Scott, Aberdeen, Miss.

"Our G. A. House Party has been one of the greatest inspirations of my life and its memory shall linger in my heart forever." —Carlina Crider, Durant, Miss.

"We are thankful that the W.M.U. made it possible for us to come here for this great House Party. I pray I may go home and carry the Star Ideals to others." Dora Lucille Messner, Corinth, Miss.

To walk in the Star Trail with my eyes fixed upon the Bright and Morning Star is my unswerving purpose since the House Party at Blue Mountain.—Minnie Kate Hurst, Laurel, Miss.

"To us, our visit to Blue Mountain is more than we know how to express. Anyway it has shown us the meaning of real spirituality, true friendship, and the sweet blessing in serving our Master together. May God's richest blessings be upon all." Burnside G. A.

"It inspired us all to want to be Queens of the G. A. next year. Also to help missions more so as to shine for Christ as Mr. Lake and Miss Landrum so beautifully shine for Him." —Estelle Pegg, Corinth, Miss.

"We are deeply grateful to you for giving us the golden opportunity of getting a broader vision of the significance of our wonderful star circles G. A.'s, the pleasant association with the membership and the many endearing friendships formed by the House Party which have so blessed our lives. To Dr. Lowrey, Mrs. Berry, students of B. M. C., Miss Landrum and Miss Brame, 'Mighty fine—That's only part  
Of all you stand for in our hearts.'" —Ethel G. A. Circle.

"As a G. A. leader at the House Party at Blue Mountain I feel that I shall go back to Meridian a better leader, more fit for the Master's use in training young lives in His service." —Mrs. Edna Geo. Neville, Meridian, Miss.

"I will never forget the Blue Mountain House Party because of the inspiration I received there. I appreciate especially the beautiful devotionals given by Mrs. J. L. Johnson."

Africa. Conditions are worse than formerly for all missionaries.

Mrs. S. D. Moak, who, with a degree of pride, reminded devoted friends of her "bringing up" in Brookhaven where she served faithfully and well as "Nellie Sasser" spoke appreciation of the hospitality extended visiting co-laborers in the work by the Brookhaven W. M. S.

Mrs. Purser outlined plans in the recently constructed zones, for organization and Pastor Crittenden made concluding announcements, especially mentioning the Every-Member Canvass to be made. Miss Traylor referred to the Copiah calendar of prayer and suggested one for Lincoln.

Like a benediction after prayer was the final season of meditation, inspiring and uplifting as Mr. and Mrs. Kosanke played together upon the piano a melody of old hymns that have come echoing down the ages—hymns like "Jesus Keep Me Near the Cross" and "The Old Rugged Cross," pertinent to the day's subject, "The Call of the Cross."

The Launching Out Luncheon was worthwhile for the purpose suggested in extension and progress and for "a closer walk with God."

Among announcements made, none thrilled the women like the one making known the fact of the anticipated visit to Brookhaven W. M. S. by Miss Emma Leachman, Southern Baptist Convention field worker. Miss Leachman will speak during the December week of prayer, Wednesday, Dec. 7th, at 2:30 P. M.—Mrs. B. T. Hobbs, Brookhaven, Miss.

Below I am giving excerpts from letters regarding the Launching Out Luncheons that have been held. The interest is unusual and the service of our superintendents is unsurpassed. Many others have been held.

"The Alcorn W. M. U. had the Launching Out Luncheon, the women came but just one pastor present and he was pastor of the church that gave the luncheon or served the luncheon. All carried a plate and responded beautifully. This pastor is much interested in our work. We had an interesting meeting; all willing to do what they could in any way."

"We did not find it practical here in Union Association to hold the Launching Out Luncheon. However, we held our quarterly rally on Nov. 8th and used the Launching Out program at the morning session of our meeting.

There are 4 active societies in this association of 13 churches. Each of these societies chose an unorganized church and set for its goal the organization of a W. M. U. in that church. We hope to do that as soon as possible, at least within the coming year."

"I have found that we had five unorganized churches and two of them were represented at the meeting yesterday. Two ladies were there from Oak Grove and one from New Prospect church. They are both unorganized churches. Hernando is going to work with the Oak Grove ladies and I will help the New Prospect ladies." —Coldwater Association.

"We had our Launching Out Luncheon at Monticello on the 29th. Had a good interested crowd. Definite assignments of unorganized churches were made." —Lawrence County Association.

## The Baptist Record

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P. I. LIPSEY, Editor

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things brought in and then a place to put it. These are three of the most essential things connected with this plan of a church store-house for the church. Then must follow the doing of it as we shall see later.

### NOTES AND COMMENTS

Bro. Chesley Bray was recently licensed to preach by the Poplar Springs Baptist Church, Calhoun County. Already he has been called to serve two Baptist Churches, hence will likely be ordained soon. His pastor is the Rev. J. H. McGregor. He is about 28 years old and married.

Rev. Leslie E. Roane, who has lived in Yalobusha County for several years, is moving back to his native county, Calhoun, and will locate a few miles north of Bruce where he will be ready to serve churches and do other forms of ministerial activity.

Rev. S. J. Rhodes is actively engaged in the matter of assisting the churches in Yalobusha County to get ready for the every-member canvass. He is county organizer for the county and is visiting all the churches that he can. Four of the churches have had services, three nights in the week, talking on the Budget Plan: Water Valley, Tilla-toba and Scuna Valley. He is ready to serve wherever called.

Miss Thelma Rhodes, sister of Rev. S. J. Rhodes, is in the Sanatorium at Magee for awhile. She was taking a course in Vanderbilt University but had to give it up for the present. It is said that perhaps it will not take long for her restoration. She is a trained nurse and was taking extra work.

The Educational Debt-paying Effort is over and the fight is either won or lost. If it is won, did I have part in the victory? If it is lost did I contribute to the defeat? Our attitude towards the effort will tell that, and it is already registered in heaven to face us at the judgment. How shall I feel in that day?

### AT TWILIGHT

An aged man and his aged wife, the wife and love of his youth, were sitting before an open fire-place in which burned a log fire. It was a cold night just before Christmas. The sun had just set in the west leaving a halo of gold, amber, silver and blue on the western skies. It was a perfect sunset. As they gazed out through the window into this beautiful western sunset their minds were not idle. They were silent but both were thinking of days that lay behind them. Pleasant scenes passed before them in panorama and they were happy in their dreams.

They were parents of a dozen boys and girls. Out in the old country home the merry chatter and noisy steps of fine boys and girls had once been heard at twilight coming in from the farm, from play or from school. It was a happy family, free from the temptations and cares of city life. It was a prosperous home for a country farmer of fifty years ago. At evening all

the children gathered in the living room, and with father and mother leading, songs were sung, the Bible was read and prayers were said. Nothing better could be wished for in the way of a happy home than what we find in this home.

One by one the boys and girls of this splendid home grew to maturity. Like most boys and girls they met other boys and girls with whom they fell in love. One after another had married until the last one of the children of this home had left the old home nest, and now only the gray haired parents were left all alone in the old-fashioned country home. Only a few short weeks before this evening of which mention has been made the last of the children had married and gone out into the world to begin a home of their own.

The evening meal was over and the two lonely old people sat before the fire waiting for the hour to retire. As they gazed into the lovely sunset and dreamed of the happy past, finally the husband spoke: "Well, times are not like they used to be. The time was when we had our children here with their noise and fun and we were happy with it all; but now we are here alone. Just when we seemingly need them most they are away. Our home is not their home any more. Never again will the old home be what it used to be. A few more days alone in the old home and then we go away like all the earth, then for the reunion over there." With a tear trickling down her cheeks the wife answered, "Happy Day!"

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Most vital subjects Scripturally considered. Excellent study course. Should be in every home.  
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### SUNDAY SCHOOL ATTENDANCE

#### NOVEMBER 13, 1932

Jackson, First Church	883
Jackson, Calvary Church	939
Jackson, Griffith Mem. Church	439
Jackson, Davis Mem. Church	449
Jackson, Parkway Church	172
Jackson, Northside Church	63
Meridian, First Church	657
Offering	\$602.00
Columbus, First Church	696
Columbus, Mission Schools	70
McComb, First Church	500
Clarksdale Baptist Church	411
Forest Baptist Church	181
Charleston Baptist Church	173
Bentonia	46

### B. Y. P. U. ATTENDANCE

#### NOVEMBER 13, 1932

Jackson, First Church	148
Jackson, Calvary Church	211
Jackson, Griffith Mem. Church	304
Jackson, Davis Mem. Church	225
Jackson, Parkway Church	59
Columbus, First Church	123
McComb, First Church	149
Clarksdale Baptist Church	102
Forest Baptist Church	68

—BR—

Patient: "Five shilling for drawing one tooth. You earn your money lightly. Five shillings for a few seconds of work."

Dentist: "If you like I can draw it more slowly."—Ex.

## MISSISSIPPI BAPTIST CONVENTION BOOK DISPLAY

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### "GOOD NEWS FOR ALL MEN"

is not only the title of a splendid book of sermons by Rev. J. W. Ham, now only 50c, but is our BAPTIST BOOK STORE slogan for the Convention this year.

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**BAPTIST BOOK STORE**  
JACKSON, MISS.

## The Sunday School Department

SUNDAY SCHOOL LESSON FOR  
NOV. 20, 1932  
Prepared by  
L. D. Posey, Jena, La.

—o—  
Subject: Stewardship of Money.  
Golden Text: Take heed and beware of covetousness; for a man's life consisteth not of the abundance of the things which he posseseth. Luke 12:15.

Scripture for study: Deut. 8:11-14, 18; II Cor. 9:6-15; for supplemental study: Mal. 3:7-10; Luke 12:22-34; I Cor. 16:1-4; II Cor. 8:1-15.

Times and Places: The messages of Moses recorded in Deuteronomy, were delivered in Moab, about 1459, B. C., just before his death, and the crossing of the River Jordan by the Israelites. Malachi prophesied about 428, B. C. The discourse of Jesus on the subject of riches, was delivered in Perea, about November, A. D. 29. Paul's first letter to the Corinthians was written in Ephesus, about 56, A. D. the second one, some place in Macedonia a few months later, perhaps 57 A. D. His first letter to Timothy, was written probably after 66, A. D.

Let me say here, that Bible students differ in their opinion as to these dates, in from one to five years. Furthermore, some students and writers now use what is considered the corrected dating. That makes the matter still more confusing to the average Sunday school student. But since exact dates are immaterial, no one need worry about apparent discrepancies of dates as given by writers of Sunday school helps.

### Introduction

The prejudice ingrained in Baptists against the mention of money by pastors in their preaching, has wrought great harm to the Cause of Christ. Much had been done in the past half century to remove the prejudice, and fine progress was being made. But in the last decade, so much has been said about money for the cooperative program, that much of the ground gained, has been lost. Of course, as speakers and writers, we have had in mind in our efforts for the program, the getting of money for missions as well as other Christian activities, but our thoughts have been obscured by the language used; and the average listener and reader have seen only the money, and not its righteous use in the spread of the gospel. Better admit our blunder, and get back to Bible language and Bible usage before it is too late.

### The Lesson Studied

"Stewardship of money" is based primarily on "Stewardship of Life." The text, yes, the authority for it, is found in II Cor. 8:5, where Paul says, "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." When people really give themselves to the Lord, they

give their substance to Him also. Then the stewardship of their lives becomes the stewardship of their money.

The passage from Deuteronomy used in our lesson for this date, is strictly to the point, and a fine picture of what would come to the Jews, and what they actually did later in their history, and of our condition now.

When the Jews entered Canaan, they found it to be the proverbial land "flowing with milk and honey." They gathered from vineyards which they had not planted, and lived in houses which they had not built; and as Moses had forewarned them against doing, they forgot God, and robbed Him of His own, became idol worshippers, and for which they were later thrust into captivity. That one-seventh of their time and one-tenth of their income, with free-will offerings, belonged to the Lord, there can be no doubt. All of these were largely withheld, so much so that the sabbath was almost forgotten, and the support of God's ordained means of worship was neglected, and idols erected and worshipped instead.

American history presents a fine parallel to that of the Jews. As is well known, this country was settled by persons driven from their native lands by religious persecution and oppression. In the wilderness of America, they sought a place where they might rear their children, and worship God according to the dictates of their consciences. With these conditions and hopes in view, they founded the nation upon the principles of Christianity as revealed in the Bible. For a large part of our national history, these principles were dominant. But, alas, "Now there rose up a new king over Egypt that knew not Joseph." Ex. 1:8. In like manner, there has now come a generation that knows practically nothing of our fathers and the principles for which they stood. This generation, by comparison, has gathered grapes from vineyards which it did not plant, is living in towns and cities which it did not build, and enjoying fortunes for which it did not toil. In short, our people have eaten, grown fat and forgotten God, just as the Jews did. But since 1927, we have been reaping the harvest of this wild sowing. When wealth was abundant, God was not given His tithes and offerings. In the last three years, millionaires have been reduced to beggary, and the nation as a whole is in a condition, such as ten years ago, it was boasted could never come to the American people.

But the tragedy is that in the face of the terrible temporal calamities that have come upon us, we have neither humbled ourselves nor repented, and moral conditions have steadily waxed worse and worse, as is evidenced by the political rotteness in the government of almost every large city, each state, and even some departments of our national government. The climax has been reached by the demand that is being made for the repeal of the Eighteenth Amendment to the Constitution of the United States. These conditions are a parallel to the history of the Jews. And, unless there is a speedy reform, the parallel will hold good all the way to the great tribulation which will have a large beginning in the legalization of intoxicants for beverage purposes. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. The same is true of any and all nations.

The teaching of the passage taken from second Corinthians, for the lesson for this date, may be summed up in one sentence: The reward for Christian liberality. That the Lord's Cause should be supported and propagated by tithes and offerings in this dispensation the same as in the one immediately preceding this, I am perfectly sure from Bible knowledge. Our Lord's disciples into whose hands He entrusted the Great Commission, were Jews reared under a strict orthodoxy. They had been taught tithing from their youth up. Had He intended any other means of financing His work in this age different from that in the former age, it would have been necessary to have so instructed the ones entrusted with the work. Furthermore, we can see from the Acts of the Apostles, that these same persons gave more largely under their new spiritual relationships to Him.

Now since the law of tithes and offerings for the promotion of righteousness has never been abrogated, the American people are guilty of having robbed God, and are reaping an hundred fold harvest in the way of financial losses and moral declension.

Let me conclude with the thought with which I commenced: The stewardship of life includes the stewardship of money. Then this further word: The stewardship of money is a fine index to moral character.

### BR FOREST

The regular monthly business meeting of the T. E. L. class of the Forest Baptist Church was held Friday evening, Nov. 4th at the church. The meeting was called to order by Mrs. Frank Corker, class president. After a prayer by Mr. Coker, Sunday school superintendent, the minutes of the previous meeting were read and approved. Most encouraging reports were given by the secretary and group captains.

The religious census revealed a number of possibilities for the class and the group captains are planning

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new lists in order to reach them. We have the required equipment for our room, and are delighted over having reached the standard during the past month. —Reporter.

BR  
NEWTON

The regular business meeting of the T. E. L. class of the Newton Baptist Church was held Monday afternoon, Nov. 7th, in the classroom with fourteen members and one visitor present.

The meeting was opened with prayer by Mrs. J. F. Carter, teacher, after which the president, Mrs. Edd Johnson, took charge. Reports from all officers were given and different phases of the work discussed.

Honor roll members for October were: Mrs. J. F. Carter, Mrs. Edd Johnson, Mrs. R. S. Majure, Mrs. J. A. May, Mrs. Dug Still and Mrs. Susan Gallaspay.

Mrs. R. S. Majure is a Special Mention member, having been on the Honor Roll for thirteen months.

The meeting was closed with sentence prayer. —Reporter.

BR

Mistress—"Did you empty the water under the refrigerator?"

Green Girl—"Yes'm, and put in some fresh."

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**A Liquid Remedy**  
**is Quicker**

Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

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Thursday, November 17, 1932

## THE BAPTIST RECORD

11

## A SERMON

Text: Psalm 37:3

"Trust in the Lord, and do good; so shalt thou dwell in the land, and, verily thou shalt be fed."

David is an aged person, and speaks out of a rich experience, and abundant observation. We turn to older men for council and advice.

Out of his rich life, abundant observation, and prompted by divine inspiration, he gives us, in this verse, three things:

1. A divine repose,
2. A divine task,
3. A divine promise.

## 1. A DIVINE REPOSE:

Trust in the Lord. This word trust brings to our consideration one of the finest graces. The person who trusts us still has faith in men. There comes to the one who possesses this grace a feeling of ease and rest that is not to be had otherwise.

The text admonishes to trust IN THE LORD. Certainly this is to be desired now. In our present circumstances, when all about us is filled with uncertainty, doubt, and in many cases, gloom, it is good to trust in the Lord. David knew the history of his people. He knew that many times they were in, seemingly, the very worst circumstances. Yet he had seen them come through, with the blessing of God upon them. Let us enjoy this divine repose that comes to the one who trusts in the Lord in all life's relationships.

But we are not merely to trust in the Lord, and sit down. In the matter of our daily bread, we must not trust the Lord and then wait for the ravens to feed us. The Lord never encourages idleness and laziness. We are to trust the Lord, and then go out to help accomplish the thing for which we trust. And so, we have imposed

## 2. A DIVINE TASK:

Trust in the Lord, AND DO GOOD. The first, trust in the Lord is of the heart. The second part is of the hand. Cromwell said to his soldiers: "Trust in the Lord and keep your powder dry."

Our religion is a doing religion. The very life of a church, or the happiness and success of an individual Christian is wrapped up in this very word DO. I used to think of the Christian life in negative terms. And some people's religion consists in a great bundle of DON'TS. And there are many of these. But I think the New Testament ideal is expressed in these words: "Be not overcome of evil, but overcome evil with good. The best panacea for all of our denominational ills is for all of us to get busy at the Lord's work.

There be so many opportunities

## Gray Hair

## Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

for all of us to do good. State, Home, and Foreign Missions, Christian Education, with all its problems and anxieties. Orphans' Homes, with the responsibilities they bring. Hospitals with their ministry of healing. The board of ministerial relief and annuities. Then, in our local churches, a thousand tasks to claim our attention and devotion.

It is good to note that when the Lord imposes a duty, there is a promise in connection with it, and so, in the third place we have

## 3. A DIVINE PROMISE:

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." It is almost like saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and LO I AM WITH YOU, even to the end of the world."

Are we uneasy on account of the much discussed depression? In the text, to be sure, there is a double promise. There is the promise that God will feed us, and then that we shall dwell in the land. They should live in their homes, and should have a livelihood.

Note that there are two things that the Lord asks in this text, namely, trust in the Lord, and, second, do good. Then he follows that with two promises, as already stated.

Study this text in an enlarged way for profit to your own heart and life.

C. C. Weaver,  
Hernando, Miss.  
—BR—

## A PERSONAL MISSIONARY LETTER TELLING OF THE REVIVAL IN THE NORTH CHINA MISSION

Chefoo, Shantung Province, China,  
July 4, 1932.

Dear Brother Pastor, Brethren and Sisters:

In our annual Missionary Conference here these last few days someone exclaimed: "Oh, that our Baptist people at home could hear and see what has come to our ears and eyes these past months!" "Yes," replied another, "how they would rejoice with us! And should the Holy Spirit bless them as He has many of us and our Chinese brethren and sisters, the debt on foreign missions would be wiped out in a short while!" That you may enter into this joy with us, pray for greater blessings upon us, and for a real revival in the church of our Southern Baptist Convention, the writer was asked to prepare one or more letters to be sent by individual missionaries to pastors and others at home.

It may not be generally known that perhaps the greatest revival in the history of Southern Baptists in North China is now being experienced in many Chinese churches of our North China Mission. This has come as a result of EARNEST PRAYER, FAITH in GOD, BIBLE TEACHING, and MUCH PREACHING on sin and kindred subjects. Numbers of Christians and churches are being revived; restitution of money is being made; tithes of the Lord held back are being brought

forward; sins confessed to God and to those who have been wronged; sick are being healed; devils cast out; men and women, boys and girls are preaching with a power hitherto not known; hundreds are crying for mercy and are being saved. The devil is also at work, but there is great blessing and rejoicing in many places. Missionaries and Christians are marveling at the wonderful works of God.

During a quiet series of meetings held in Tsinan, the capital of Shantung, people were led to examine their hearts, for the searching message of the leader was: "Are you saved; have you been born again?" This simple question, asked publicly and privately throughout North China and Manchuria, has put many to thinking. Church members apparently unsaved—and leaders among them—confessed their sins, and were marvelously saved. Then other meetings were held in Tsinan. Each time the people moved closer to the Lord. Joy following the forgiveness of sins for Christ and concern for the lost took possession of the saved, and has spread like fire there and elsewhere in that region.

There were wonderful results among the students of the Shantung Christian University. This fine institution adjoins the Baptist compound at Tsinan, a hundred being saved the past year. Many were led to the Lord by a professor, also blessed in these meetings. Missionaries, pastors and others, willing formerly to work only as average

Christians, became dissatisfied, put themselves on the altar anew, were filled with the Spirit, and now see the Lord in a different way. They have a new joy in the Lord and a vigor in their work hitherto not known. The revival there, as at other places, began with the leaders. Some missionaries found that they were not without sins, and so did other leaders. These confessed their sins to God and to those whom they had offended, even though this often meant "loss of face" (embarrassment). The result is that many are being saved.

God's power came mostly during prayer services, while studying earnestly the Holy Spirit and His work by men and women who met separately in rooms of the church. People were broken up and wept for their sins. There were then special manifestations of the Spirit's power and great rejoicing. Nothing like it has been seen in old Tsinan. A young man, for years only a nominal Christian, came forward confessing his sins and placed on the table ten dollars which he had wrongly received. Others also brought money which did not belong to them, and

(Continued on page 15)

## FASTEAST, SUREST, SAFEST RELIEF KNOWN

For Stomach Disorder, Lazy Liver, Indigestion, Constipation, Biliousness. That wornout, feeble feeling, sour stomach, Bad Breath, Headache and other disturbing symptoms tell you to clean out your bowels with RED CROSS LIV-O-MED, the genuine Red Cross Liver Medicine that has relieved millions through four generations. There are many imitations but only one Red Cross. Money Back Guarantee . . . 25c at dealers or direct. PURE DRUG PRODUCTS, Inc., Jacksonville, Florida. (Adv.)



The CO-OPERATIVE PROGRAM MOTHER AND HER NEEDY CHILDREN

## THE EVERY MEMBER CANVASS

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## THE COOPERATIVE PROGRAM MOTHER

To take Care of Her Needy Children

By following the simple Bible Plan of weekly giving through your Church, with the Tithe as a minimum, you can have a worthy part in the support of this Household of Faith, and thus share in the Promotion of

## THE WHOLE PROGRAM OF JESUS

What will be your response when the opportunity is given for you to assume your part of this responsibility?

THE PROMOTION COMMITTEE OF SOUTHERN BAPTISTS  
NASHVILLE, TENN.

## The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

Things have been moving a little faster during the last week, I'm glad to say, than for some little time. Several have written to say they would like to help in Miss Vera Martin's salary, and I received the first contribution to it; this was sent by Edna Earl Bush, of New Hebron. I hope there will be many other gifts for this purpose, and hereafter, when you send some money for the Orphans, it will be nice to send some too, for Miss Vera Martin. Don't you think it is pleasant to have this particular young lady to give to instead of saying "B. B. I. work?" So now we will be giving to the Orphans and Miss Vera.

Then, as you will see below, we have a letter from the leader of the Jeannie Lipsey Club of Geneva, Switzerland, little Ann Crawford Lipsey. I believe you will enjoy her letter. Do you notice how much she writes like Jeannie, her sister? Why it that, I wonder? Can you tell? Then we have a letter from the Clinton Sunbeams, and a good contribution. Every now and then they come with their gift, and now they are talking about organizing a Jeannie Lipsey Club. I hope they will do so. You notice how their membership has grown. I think their fine leader, Mrs. McDonald, has something to do with that.

A neighbor came over the other day and asked me how the Sultana was getting on, that she read about it the week before on the Children's Page! Well, it is blooming and looks very pretty, but the bugs have attacked it this time. Always something, isn't there? I'm afraid it is somewhat the same way with our hearts, aren't you?

With love, from

Mrs. Lipsey.

—o—

Bible Questions No. 20: Nov. 17th.  
The Entry into Jerusalem:  
Luke 19:29-40

1. Why was Jesus now going to Jerusalem? Luke 18:31-33.
2. Why did not the disciples understand this? Luke 18:34.
3. What did he tell two of his disciples to do for him? Luke 19:30.
4. Was this man probably a disciple?
5. How were people accustomed to greet kings, when they came among them?
6. Did Jesus mean to announce by His entry that He was a King?
7. Had the prophets said hundreds of years before that He would do so? Zec. 9:9; Is. 62:11.
8. Find Psalm 118:26, and read there the very words that the people used about Jesus.
9. How did the Pharisees feel about Jesus being welcomed as a King? Luke 19:39.
10. How long was it before He was put to death? From Sunday to Friday.

Clinton, Miss.,  
November 7, 1932.

Dear Mrs. Lipsey:

Our Sunbeam Band is sending you \$1.00 (one dollar) for the Orphans.

We had a Hallowe'en party Nov. 1st.

We have 43 Sunbeams now and hope to send the Orphans a Thanksgiving offering.

The Sunbeam Band,  
Clinton, Miss.

I'm sure you had a fine time at the party, my dears. I congratulate you on having so many members, and thank you for your gift. We are always glad to get a letter from you.

New Hebron, Miss.  
Nov. 2, 1932.

Dear Mrs. Lipsey:

I want to join your Circle. I am a little girl six years of age. I am in the second grade. My teacher is Miss Bettie Sue Berry. I like to go to Sunday school. I am sending 5c for the Orphans and 5c for Miss Vera Martin.

Lovingly,  
Edna Earl Bush.

Yours is the first contribution for Miss Vera, Edna Earl, and I'm glad to have it. Thank you, my dear, and come again soon.

—o—  
Geneva, Switzerland,  
October 24, 1932.

Dear Mrs. Lipsey:

Well, Grandma, here's my first letter. I see by the Baptist Record that the people of Mississippi are calling on me to form a Jeannie Lipsey Club. All right, I'll do it. Count on me sending in the club's dues every now and then.

I am two years old and had my birthday not long ago. I wanted three dogs, seven cats, twelve rabbits and one goat for birthday presents. I got a little chair and a bunch of flowers. Jeannie sat in the chair and flowers were smelt up by the whole family. Well, better luck next time, I hope.

My favorite hymn is "Happy Day." Jeannie likes best, "Jesus Wants Me for a Sunbeam." What's your favorite song?

Love to all,  
Ann Crawford Lipsey.

Now that is a good question, dearest of my little Anns. We believe you will make a good leader for our first foreign Jeannie Lipsey Club, especially with the backing you have. I think a little chair is a nice birthday present. What would you have done with twenty-three animals? Even one cat named Fatima, called sometimes Fat Emma by your grandpa, I could do without. Well, take care of the Club, and come to see us again.

—o—  
Taylor, Miss.,  
Nov. 7, 1932.

Dear Mrs. Lipsey:

I have been silent for 3 months; had my knee-cap crushed Aug. 12th. Can hardly walked yet, never walked for 10 weeks, and had to have help then, surely did suffer. Seems like troubles never come single, first broke my collar bone and dislocated my shoulder in April. I wonder why these misfortunes come to us in life. So I am sending 50c for Orphans, or any needy cause; use it as you think best—as it seems we are facing the greatest "crisis" the Baptist people have ever faced. Seems as though disaster isn't far away.

Hoping you great success, and request the prayers of all good people during these trying days.

Sincerely yours,  
Mrs. M. G. Austin.

We are all, I know, so sorry about your knee, dear friend. We didn't know a thing about it. But I hope the worst is behind you. We appreciate your thinking of our causes in this time of suffering, and are asking the Great Physician's help for you. We are grateful for the gift. We will not forget our sick friend.

—BR—

THE WHITE WAIF HOME  
B. B. I. Experience, New Orleans,  
Louisiana, Miss Margaret Hurlebaus,  
Student

—o—

My time for preparation of the lesson was short, and I did not feel quite satisfied with the verse of

## How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

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Scripture I had chosen for the memory work that afternoon, and on my way to the White Waif Home I looked for another, and Romans 6:23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," continued to come to my mind, so I decided to use that.

In my class was a bright eyed little fellow of about fourteen years of age who seemed to show more interest than the other boys. After reading Romans 6:23 I asked them what it meant. This little boy said, "That means if we are wicked we will be punished and will die and there will be no hope for us, but if we believe in Jesus we will be saved." Before I had a chance to say anything, he added, "There is no hope for any of us fellows out here; we are all lost and what's the use trying to be good."

The little fellow's eyes filled with tears when I assured him there was a chance and urged him to believe on the Lord Jesus and to ask Him to forgive him and to let Him come into his heart. He did not accept Christ that afternoon, but promised he would pray and read the little Testament which we had given him.

The following Saturday I taught a class of little Negro boys, but after our service I went to James and asked him if he was ready to let Jesus come into his heart, and he said, "No." I told him Jesus wanted to come in and He loved him and would make him so happy. His eyes filled with tears again, and he looked into my face and smiled and said, "All right, I'll let him come in." It seemed everything had changed for James, and he immediately turned to a little friend who was standing by, and to whom I had also been talking, and said,

"You need Jesus in your heart too, and if you felt like I do now you would let him come in."

On another trip to the Home I took James a new Bible, and he thanked me in such a way that it made me feel as though I do not appreciate God's Word as much as I should. He said, "I'll promise to keep it clean and nice, and will promise to read it too."

These little boys at White Waif

Home need our prayers and all the help we can give them. When I think of them I think of that song, "Do you know the world is dying for a little bit of love."

—BR—  
DUNDEE

—o—  
Last June the first, I was called to Lula Baptist Church for half-time. From the first Sunday our Father God has blessed this field. In August I held my own revival and through His blessings thirty-one were added to the church. Many of these were for baptism. To date fifty-two have been added to this church.

Dundee called me the following Sunday (June) for fourth-time, but has since then gone to half time. In this field twenty-two have been added, many of them by baptism.

Birdie of course is what we might call a mission station in the full sense. It is the smallest church in the association, having but twelve members. I preach there one Sunday afternoon each month. Three have been added to this church, two of them for baptism.

It is the purpose of the pastor to enlist his three churches in the Cooperative Program. In this channel God has already blessed us—Dundee, though heavily indebted, has broken through—the first time in the history of the church. Lula and Birdie will follow I feel quite sure.

In gaining my education I did not go to our seminary, much to my loss. I spent nearly three years in the Philadelphia School of the Bible. But thanks be unto God I gained a college education at Wingate one of our Baptist colleges in North Carolina.

I am a subscriber to our state paper and find it worth its weight in gold.

Erick C. Heskher.

—BR—

Visitor—"Well, Joe, how do you like your new little sister?"

Joe—"Oh, she's all right, I guess, but there are lots of things we needed worse."—Pathfinder.

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## B. Y. P. U. Department

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Oxford, Mississippi

### PRENTISS COUNTY ORGANIZES

The B. Y. P. U.'s of Prentiss County came together several weeks ago for the purpose of organizing the Associational B. Y. P. U. The organization was set up and Mr. Marvin Lauderdale of Thrasher was elected president. Mr. Lauderdale, true to the principles of the Associational B. Y. P. U., is making his plans to do a great deal of extension work. This includes organizing other unions and visiting the unions with a view of helping them to become better unions. They held their first meeting the fifth Sunday in October and plans were presented for this extension work.

—o—

Unless your organization works it is useless. That is true from the church on down.

—o—

### LEE COUNTY PERFECTS ASSOCIATIONAL B.Y.P.U. ORGANIZATION

It has just come to our attention that Lee County B. Y. P. U.'s met several months ago and organized the Lee County Associational B. Y. P. U. Mr. Gus Berryhill was elected to the office of president and Miss Mary Claiborne was elected vice-president. The plan is for a monthly meeting and these meetings are held with good attendance and splendid programs. The first plan was to have these meetings held in churches that do not have B. Y. P. U.'s, this, with the idea of interesting those churches in the work. While it has not been possible to work this plan every month, it is a good plan and has been found to be effective.

—o—

### TUPELO FIRST HOLDS STUDY COURSE

The First Church, Tupelo, carries on a work of teaching and training all through the year, that is in addition to the regular Sunday work, study courses are held all through the year. A simultaneous school was held recently with all unions cooperating. There were about one hundred taking the work, meeting from five-thirty to seven-thirty each evening. Of this hundred there were twenty-five Juniors, fifty Intermediates and about twenty-five Seniors and Adults. Two class periods with twenty minute intermission each evening was the order of program. Miss Mary Claiborne, the efficient director of the church was in charge of the work having planned well for each period.

—o—

### HOLMESVILLE INTERMEDIATES MAKE PROGRESS

Miss Mary Brent, leader of the Intermediate B. Y. P. U. of Holmesville church, Pike County, reports that her union, although but a little over a year old, has grown in numbers 500%. In August 1931 Miss Ruth Roach of McComb went out and helped them organize. They started with five members and are reporting now an enrollment of thirty-one. A fine spirit of rivalry exists between the boys and girls of the union with the result that the boys keep the girls mighty busy at the job to keep pace with them. We are glad to have this good report from Holmesville.

—o—

Fifth Sunday Meeting of B.Y.P.U.'s of Jeff Davis County Convention. Meeting with Dublin Church, 10 A. M., Oct. 30, 1932. Morning Session, 10-12 10:10-10:15—Song service.

10:15-10:30 — Devotional—W. A. Nelson.

10:30-10:40—Report of all unions.

10:40-11:00 — Reports of Vice-Presidents. Louie Hathorn, T. B. McNease and Charles Hathorn.

11:00-11:10—Special Music—Hepzibah Male Quartette.

11:10-11:20—The B. Y. P. U. and the Bible—Reed Polk.

11:20-11:30—The B. Y. P. U. and Missions—Miss Esther Sinclair.

11:30-11:40—The B. Y. P. U. and Our Devotional Life—Miss Willie Mize.

11:40-11:55—The B. Y. P. U. and Baptist Doctrine—Jas. B. Herndon.

11:55-12—Appointment of committees.

12:1-30—Lunch and Fellowship.

1:30-1:45—Song and Prayer Service.

1:45-2—Special Music—Prentiss B. Y. P. U.

2:00-2:10—The Advantages of the Baptist Adult Union—J. P. Dear.

2:10-2:20—The B. Y. P. U. as Preparation for Christian Service—Ruby Booth.

2:20-2:30—Report of Committees.

2:30-2:45—Special Song—Dublin B. Y. P. U. Led by Buford Dyess.

Closing exercises.

The above is a copy of the splendid program rendered at the Dublin church, Jeff Davis County, on last fifth Sunday. A splendid attendance and fine spirit prevailed. Mr. H. A. Carter, president of the Associational B. Y. P. U., reports that during the next year three meetings instead of one will be held, the next meeting to be with the Phalti church the fifth Sunday in January.

—o—

### Divisional B. Y. P. U. Conference Meets at First Baptist Church, West Point

The Divisional B. Y. P. U. Conference for Clay, Oktibbeha, Lowndes and Noxubee Counties met with the First Baptist Church, West Point, Miss., on Friday, November 11, with Divisional Vice-President, Rev. Estes of Brooksville, in charge. The following program was carried out:

1. Devotional Service—West Point Senior B. Y. P. U.

2. Recognition Service—Divisional Vice-President in charge.

3. Welcome Address—Mrs. W. K. Couch, West Point.

4. Response — Miss Margaret Ward, Columbus.

5. Goals for Coming Year—Rev. R. D. Pearson, Macon.

6. Conference on All Phases—Divisional Vice-President of B. Y. P. U. work in charge.

7. Intermediate Sword Drill conducted by Mrs. Phillips of Columbus.

8. Popularizing the B. Y. P. U.—

3 five minute talks:

1. Adult—Bro. Pearce, Macon.

2. Senior—A. G. Solomon, Starkville.

3. Intermediate—J. D. Franks, Jr., Columbus.

9. Male Quartet—West Point—composed of Jennings Van Landingham, Emmet Ruble, Forrest Carpenter and James Dart.

10. Inspirational Address—Dr. J. D. Ray, Starkville.

Lunch was served at 6 P. M. to the visitors by the local church. There were about two hundred present at the meeting, and many encouraging reports and interesting talks were given. The keynote of the meeting was: "Be Ye Transformed." Everyone who attended received a blessing and an inspiration to do greater things for the kingdom. All phases of B. Y. P. U. work were thoroughly discussed and many beneficial suggestions were offered. We all feel that God was truly present and leading us on to higher ground.

Berton McGee,  
First Baptist Church,  
West Point, Mississippi.  
—BR—

## In Memoriam

### RESOLUTION OF LOVE AND RESPECT TO DR. A. M. BARNETT

In as much as our Heavenly Father has seen fit to remove from his labors in this life our beloved brother and coworker, Dr. A. M. Barnett; who served for so long and so faithfully as moderator of this association, therefore be it resolved by this body now in session, that as we bow in humble submission to the will of Him who doeth all things well; we in this way express our profound love and esteem for our beloved brother, who has heard and answered the summons to Him who is the head of the church and the head of all things to the church, "Come up higher."

Resolved further: That in the home-going of our brother, we recognize that we suffer the loss of one of the most faithful preachers of the gospel in our association, and that his wise counsel will be greatly missed in the affairs of the work of the Master whom he delighted so much to serve.

Be it resolved further, that we extend to his beloved family our sincere sympathy in the loss of their esteemed loved one.

Resolved further, that this resolution together with the likeness of our beloved brother be placed on the pages of the minutes of this association.

Respectfully submitted,  
(Signed) C. T. Johnson,

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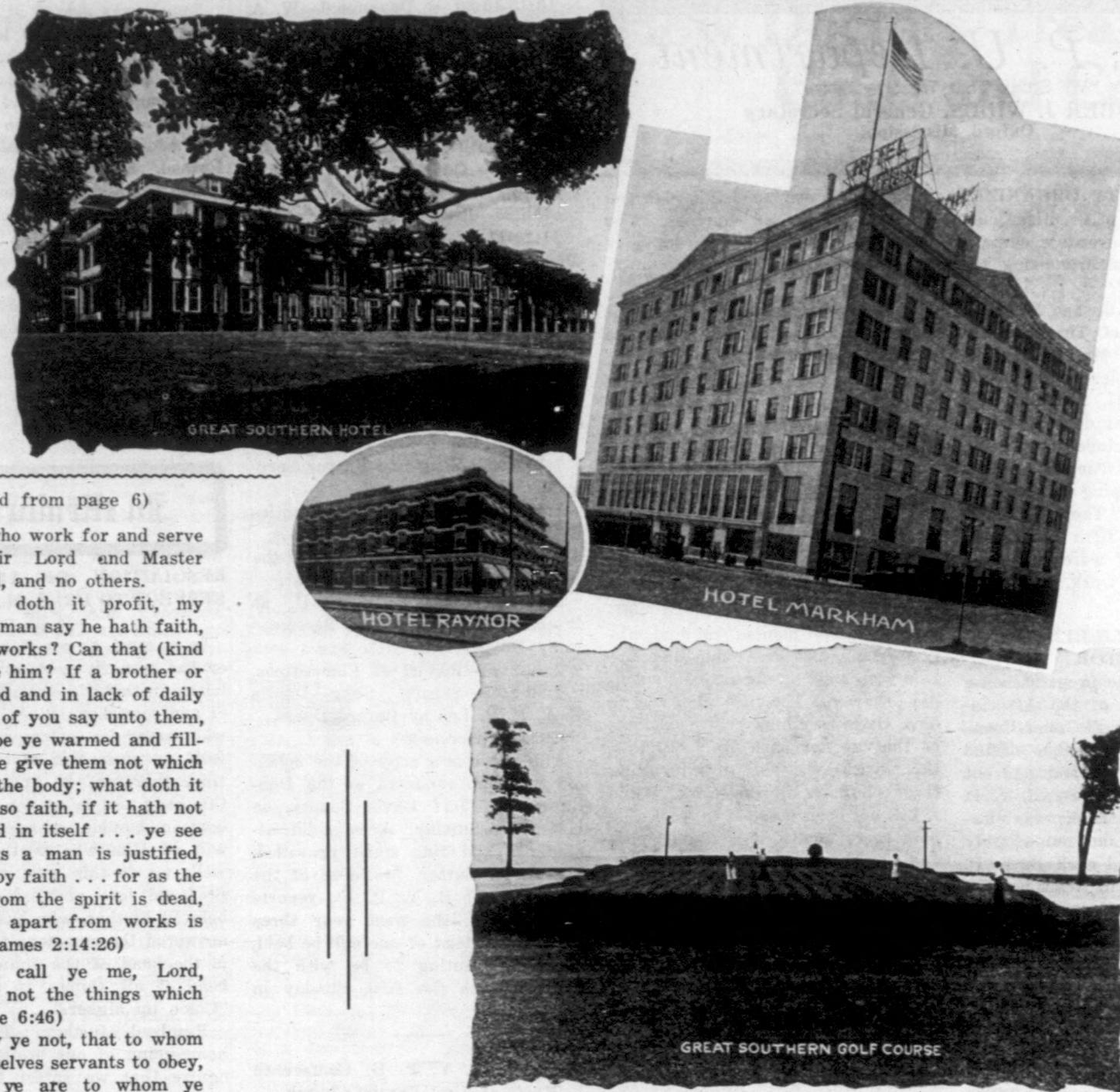
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(Continued from page 6)

6. Those who work for and serve Christ as their Lord and Master shall be saved, and no others.

(1) "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that (kind of) faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not which is needful to the body; what doth it profit? Even so faith, if it hath not works, is dead in itself . . . ye see that by works a man is justified, and not only by faith . . . for as the body apart from the spirit is dead, even so faith apart from works is dead." (See James 2:14:26)

(2) "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

(3) "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16)

7. Those who bear good fruit shall be saved, and no others.

(1) "He that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing. If a man abide not in me (beareth no fruit), he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned." (John 15:5-6)

(2) "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruit, ye shall know them." (Mt. 7:17-20)

8. Those who endure to the end shall be saved, and no others.

(1) "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (Mt. 10:22)

(2) "Many false prophets shall arise, and shall deceive many. And because of iniquity, the love of many shall wax cold. But he that endureth to the end, the same shall be saved." (Mt. 24:11-13)

(3) "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out,

that it might be made manifest that they all are not of us." (I John 2:19-20)

9. Only a comparatively few.

(1) "Enter ye in by the narrow gate, for wide is the gate and broad is the way, that leadeth to destruction and many are they that enter in thereby. For narrow is the gate and straight is the way, that leadeth unto life, and few are they that find it." (Mt. 7:13-14)

(2) "Many are called, but few are chosen." (Mt. 22:14)

We are not to understand that confessing Christ, living a righteous life, working for Christ, etc., are parts of the plan of salvation, for they are not. A man is saved simply through faith in Christ, but, according to the above scriptures, when saved he will confess Christ, and live a righteous life, and obey Christ, and deny himself and follow Christ, and work for Christ and bear good fruit and endure to the end. He will do all this however because he is saved and not in order to be saved. According to the above scriptures if a person refuses to do either of these, it is evident that he has never in reality believed on Christ or been saved. In view of these facts it seems that we are forced to conclude that the greater part of the people in our churches and communities, to say nothing of the people who have never heard of

Jesus, are lost. If this is true, then the need for missions today is as great as it has ever been, for "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" (I Peter 4:18)

### III. The third truth I wish to emphasize is THE MEANING OF MISSIONS.

In general, "missions is the proclamation of the good news of the kingdom where it is news." As suggested in the commission however missions includes evangelistic work, pastoral work, and the work of every other agent or agency that contributes to the discipling of the nations and teaching them to observe all things Christ commanded.

1. God is the author of missions. What does missions mean to Him? God is depending upon missions for the extension of his kingdom in the earth. If missions fail then the greater part of the peoples of the earth will die in their sins without having ever heard of God's love for them. On the other hand, if missions succeed the peoples of the earth will hear of His redeeming love and many millions will be saved from their sins, and His kingdom will be extended throughout the earth. To God then, missions means, to a large extent, success or failure of His redeeming work in the earth.

2. Jesus is the founder of mis-

sions. What does missions mean to him? To Jesus missions is the most practical and effective method of spreading abroad his gospel and his work in the world. Had missions not been the most practical and effective method, he would have chosen one or more of many methods, but he choose missions and is depending upon missions for the extension of his work in the earth. To Jesus therefore missions means to a large extent, success or failure of His work in the earth.

3. The individual Christian is agent for missions. What does missions mean to him?

(1) It is in the work of missions that the individual Christian can claim the promise of Christ's presence. Jesus promised to be with those who do missionary work. (Mt. 28:18-20) If therefore an individual

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has no part in the work of missions he has no right to claim the promise of Christ's presence with him.

(2) It is in the work of missions that the individual Christian can claim the promise of the Holy Spirit's power it was in connection with missionary work. (John 20:22; Acts 1:8)

(3) It is in the work of missions that the individual can render the greatest possible service to mankind, for in this world of need, he, while engaged in missions, is a channel through which the world may find what it needs, Jesus. In a world of darkness he is a light to guide people to Jesus who lighteth every man, and in the world of sin and death he is a saviour of life leading men to Jesus who alone can give life.

4. The church is the conservator of missions. What does missions mean to the church?

(1) There is no institution on earth that can do the Lord's work effectively apart from the churches and they cannot do it apart from missions. Missions is therefore the test of a church's loyalty to Christ. The church that is not missionary is not loyal to Christ.

(2) To a church, missions means life or death. A church is likened unto a candle stick, but if it ceases to shine there is no further need for it, so it is removed from its place in the community. (Rev. 2:5) Churches seldom die while doing missionary work, but they soon die when they cease doing missionary work.

5. The world is the beneficiary of missions. What does missions mean to the world?

(1) To the world, missions means the only hope of salvation, for apart from missions the world can never hear the story of Jesus and his love, or of God's plan of salvation.

(2) The call for missions comes from all directions. If we look into the heart of God we find the missionary thought. If we look at our crucified and risen Lord we find the missionary message. If we look at redeemed souls we find the missionary motive, or purpose. If we look at the world lying in sin and death we find the missionary task. If we look at the Holy Spirit of God we find the missionary power. If we look to the second coming of Christ we find the missionary goal, which is to prepare the world for his coming.

I close this message, therefore, with the question, what are we as individuals and churches going to do about missions? And my prayer is that we shall not only be missionary in theory, but that we shall be missionary in practice, and thus prove our loyalty to Christ and have a part in the saving of a lost world.

—BR—

## THE GOSPEL IN NEW ORLEANS

—O—

Under the direction of the Practical Activities department, each student at B. B. I. is required to do at least two assignments per week.

Monday night, Oct. 24, Mr. Ivan Lowry's assignment was to preach

at the Baptist Rescue Mission. He spent much time preparing his sermon, and then arranged to have four other Christian workers accompany him. He is one of our students from Mississippi.

Immediately preceding the services at the Mission, Mr. Lowry, Dr. Newbrough, and the other workers had a season of prayers, claiming God's promises, and asking particularly for the conversion of at least one lost soul that evening.

After these prayers, the group went into the meeting room of the mission, feeling the presence of the Holy Spirit. A brief song and praise service was conducted before Mr. Lowry began to speak.

He used as his theme: "If a man die, will he live again," and as a text, Rev. 1:7. During his sermon he poured out his heart in a warning to lost souls. All through his discussion he referred to these men as friends, and they were convinced that he was not only their friends but that best of all he was pointing them to a Friend who could bring them everlasting peace. The attention was fine and the order in the room was exceptionally good for a group of their kind.

At the close of the sermon, a hymn was sung, and an invitation given to any who would trust in Jesus. At first there was no response, then the invitation was changed, and six men raised their hands for prayer. When they were invited to come and occupy a front seat, eight instead of six came. After a prayer the crowd was dismissed, and these eight were invited to remain for further prayer and discussion. Again the number increased. Nine men remained. During the period which followed, eight of these men were led to Christ and made confessions. As the light came into their hearts, another light shone in their faces. In almost every case their expressions proclaimed the peace that had entered their souls. I have never in my experience seen brighter conversions. The ninth man in the group had restored to him the joys of salvation he had experienced several years ago.

Surely there is a great future in the ministry for a man with a passion for lost souls, such as Bro. Lowry has. We covet more of such young men as students for B. B. I.

You people can be justly proud of the progress he is making, and I sincerely hope that he will be constantly remembered in your prayers. We also covet for the school an interest in the prayers of every praying Baptist in your state.

Very sincerely yours,  
Georgia Coburn,  
Dietitian, B. B. I.  
—BR—

(Continued from page 11)  
a number brought funds which should have been given to the Lord. A wealthy man, who had been only an average Christian, has become a great leader, and so have others. These have now gone out in the city and country churches, some of which were almost dead, to conduct meetings. The churches are being revived and many saved. The big gospel tent, unused for two years for lack of funds and workers, is

now being taken over the country by earnest Christians, these bearing the expense and doing the preaching. The Tsinan Church now pays all its pastor's salary, supports three theological students in the Seminary, and has made other advances in self-support.

Speaking of the revival in the country districts of the Tsinan field, one of the missionaries said: "Our country work has been revolutionized. Last year we decided to discontinue work at two places and go on to others because the people seemed hardened, but now it is different. The few old Christians there have been revived. They have power and are now doing the preaching themselves. It would all seem a dream did we not realize it is real. A man at another place thought himself saved, but then realized he was lost and prayed in great agony for forgiveness. He is now saved, and also his wife. They have revolutionized their village. Another layman who was saved recently has rented a place to be used as a preaching hall. Numerous Christians have confessed their sins and gotten right with God. Unsaved who scoffed at the gospel are now coming for sal-

vation. What we call the 'Model Church,' recently built by the people themselves in one of the villages, a result of the revival, is the best building in the town, and is crowded. From fifty to sixty are awaiting baptism there."

Thus God's Spirit is doing wonderful things in the capital of Shantung and elsewhere in our Mission as a result of earnest prayer, preaching and teaching of His Word. Pray that the fire may continue to spread, and that God will likewise bless His people in the homeland.

— Chas. A. Leonard, Sr.

—BR—

A tramp asked the proprietor of a circus for a job. He was informed that he could become a lion-tamer. He was assured that it was easy—that the whole secret was in forcing the lions to believe he wasn't afraid of them. "No," said the tramp, "I couldn't be so deceitful."



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Stephen Leacock, a well-known Canadian university professor and humorist, once wrote in regard to American education: "The American professor deals with his students according to his lights. It is his business to chase them along over a prescribed ground at a prescribed pace like a flock of sheep. They all go humping together over the hurdles with the professor chasing them with a set of 'tests' and 'recitations,' 'marks' and 'attendance,' the whole apparatus obviously copied from the time-clock of the business man's factory. . . . The pace set is necessarily that of the slowest."

The implication is, of course, that voluntary, independent study is a lost art in American colleges, and that students study only under the professor's compulsion. That Mr. Leacock's criticism is well-founded, almost anyone familiar with any American college will admit.

But the fault is by no means universal. There is still, among a sizeable minority of students, an interest in independent study. There are many students, right here is Mississippi College, who will give time and energy liberally on studies toward which there is no earthly compulsion. Sometimes their interest is vocational; sometimes it is pure interest in learning.

The tangible evidence of this independent study lies in the formation of a number of study-clubs on our campus, with the object of pursuing studies not offered in classes.

Perhaps the largest of these or-

ganizations is the Pre-Med Club, an association of forty prospective doctors, who have banded together to familiarize themselves with their chosen profession and with the means of entering it. Reports from members, and monthly lectures from physicians and surgeons of Jackson and Vicksburg, make up the club progress. Recently Dr. T. E. Wilson of Jackson lectured to the club on "The Modern Method of Making an Examination." Last week Dr. R. W. Hall explained to the club the system of "Medical Aptitude", tests by which students are now admitted to medical colleges. Other meetings throughout the year will bring club members in touch with other practicing physicians. Dr. R. W. Hall is the club's advisor.

Individual members of the club, as the writer personally knows, have spent hour after hour observing operations and the management of Jackson hospitals. There is no real need that students do this until they enter the medical college; these men were moved solely by an intense interest in studying for their profession. Another student, as the writer personally knows, sat up last session till 2:00 A. M. studying bacteria. He had no test to prepare for; he was moved solely by the desire to know.

No, the faculty for independent study is by no means dead. Our own Pre-Med Club, and other similar organizations, are keeping it alive. Other study-clubs will be described in later issues of this column.

she has promised to read one a week.

The other day some freshman said, "I'd like to belong to the BSU Council, because they get to do so many nice things." And, that is certainly true. Saturday night at 7:30 the Young Men's Class of the First Baptist Church invited the Council as their guests at their class party. It was a lovely party, and everyone had more fun.

Another Woman's College girl has had her heart's desire realized! May God richly bless her in her noble work, is the prayer of the heart of every true daughter of WMC. Mary Ellen Wiley Dozier of the class of '30 sails November 5th from Vancouver for Japan as a missionary.

In her honor, the students of MWC held a special service in the Chapel the evening of the fifth, from 5:00-5:30. Students were met at the door by ushers who asked that they go in reverently and remain in silent prayer as the organ softly played. Myrtis Langford played a prelude until everyone was in, and Bonnie Lee Mangum, president of the Life Service Band, of which Mary Ellen was a member asked that everyone stand and sing "Blest Be The Tie That Binds." And, then, four girls lead in prayers that God would bless and keep her and her husband in their work for Him.

The Chapel stage was beautiful in its simple decorations of ferns. On the table was a bouquet of white chrysanthemums and on either side stood tall white candles which burned during the service. All around the railing were candles.

After the special musical number, Myrtis Langford, Jeannette Lawrence, Mrs. Waller Batson, and Mr. W. E. Holcomb paid tribute to Mary Ellen.

As the organist played a postlude everyone silently left the chapel.

Alumnae! And, especially class of '30, don't you think it would be nice if you would write to Mary Ellen. It would make her very, very happy to know that you are praying for her. Her address is Fukuoka, Japan.

**BSU MISSISSIPPI WOMAN'S COLLEGE**

The BSU Chapel service Wednesday morning was a gay time for every girl present. And yet, the spirit of Christian joy was there, too. A program in commemoration of the war days was presented. After singing the national anthem, everyone prayed the Lord's Prayer and Sallie Scott talked in her delightful manner of the Baptist student and World Peace, quoting in conclusion McCrea's "In Flanders Field."

There followed this in panoramic form a dramatization of the songs we sang during the war—such songs as "Katy"; "Till We Meet Again"; "Jada", and the whole chapel audience sang many of the popular numbers of that day and time.

**OUR PREACHER-TEACHER**

A life of abundant service is the

life of this man of God who walks with us daily as we go about the campus and who brings God's word to us on Sunday. The influence of this gentle, noble life is far reaching in its quiet power. He lives before us the Christian life, and his presence blesses every one with whom he comes in contact.

Girls proudly say, "He is our teacher and our preacher. He's an ideal man." We wish you might know him, too—our preacher-teacher—Rev. H. L. Spencer.

The G. A. House Party is taking first place in the parade of interesting things on Blue Mountain Campus. The entire student body is planning plans and dreaming dreams of the things they can do to entertain the guests who will be on the campus November 11-13. Miss Landrum has built a very attractive program around the theme of the House Party, "STARS." All the meetings and social affairs will carry out this idea. Well known religious leaders will be here to guide student thoughts. Miss Sibyl Brane, B. M. C.'s Student Secretary, is making all local plans with the co-operation of the college Y.W.A. of which Miss Mary McFarland is president.

Louise Leavell, Reporter.

BR

"How much are eggs?"

"Fifty cents a dozen—thirty cents a dozen for cracked ones."

"Good—crack me a dozen."—Ex.



CAUGHT 'EM AT GULFPORT

## Baptist Student Union

### MISSISSIPPI WOMAN'S COLLEGE B. S. U.

There was a spirit of expectancy that moved among the girls as they walked into Chapel Wednesday morning. There had been whisperings that a play was to be presented. "The Jade Bracelet" was the name, for that much had been written on the bulletin board. And, then, Lucille Callahan, president of YWA stepped before the curtain and announced that Miss Katherine Boyd, head of the Speech Department would read "On The Road to Mandalay."

After the reading, a little Chinese girl crept from behind the curtains to announce the play, and as the curtains were pulled, the audience beheld a scene typical of a Chinese tea room. And, then, the story was enacted of the life of little Sue Lin, who having been blessed by the Mission had in turn with her noble life blessed those with whom she

came in contact. There was a love story connected with the plot which made the playlet all the more interesting. Everyone left the chapel so happy and invigorated.

The Life Service Band of MWC met Friday evening. After a brief devotional period, the business of the meeting was taken up. Each member was asked to write on a slip of paper some question she would like to have discussed, in other words she was asked to make some practical suggestions for the program committee to go by as they planned the program for the month. After the business, the meeting was turned over to Jeannette Lawrence, student secretary, who gave a book review of "Martha Berry" a book by Tracy Byers. Members of the Band have promised the student secretary to read one mission book a month, at least one, and